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LITERATURE.

M. Stambuloff. By A. Hulme Beaman. (Bliss, Sands & Foster.)

STEPAN STAMBULOFF was born at Tirnovo on January 31, 1854. His father, who was an innkeeper, sent his son to a Bulgarian school in his native town. In 1868 this school was closed by Midhat Pasha, and the young Stambuloff was apprenticed to a tailor. To become a mere tradesman did not fit in with Stambuloff's ideas, and in the autumn of 1870 he was, on his own petition, admitted to the Odessa University as a scholar on the Foundation of the Empress of Russia. For two years he, with other young Bulgarians, studied in Odessa, which was then a hotbed of Nihilism. A sudden raid was made on the conspirators, and the Bulgarians, as Turkish subjects, were given twenty-four hours to quit Russia. Among these Nihilists was the future Liberator of Bulgaria, who never set foot in Russia again. Stambuloff returned to Tirnovo, and was offered the post of schoolmaster by the Turks at a hundred liras a year. The offer was declined by Stambuloff, who wished to devote his life to the overthrow of Turkish rule in his native land. The Bulgarian Revolutionary party at that time had their headquarters at Bucharest. The central committee appointed Stambuloff their chief agent in Bulgaria, to re-organise the old sub-committees and form new ones. This was in the spring of 1873—the dark hour that precedes the dawn. Stambuloff thus came to the front in a manner peculiarly his own, when despair had fallen on the stoutest hearts in the Balkan Peninsula. Vassili Levsky was hanged at Sofia on February 6, 1873, and Angel Koutcheff perished by his own hand at Rustchuk. For the next four years Stepan Stambuloff kept alive the flickering flame of Bulgarian independence. This period of his life may be summed up in the apostolic words—

"In journeyings often, in perils of waters, in perils of robbers, in perils by his own countrymen, in perils by the heathen [*i.e.*, the Turks], in perils in the city, in perils in the wilderness, in weariness and painfulness, in watchings often, in hunger and thirst, in cold and nakedness."

The popular idea that the Young Bulgarian Party was encouraged morally and supported financially by Russia, Mr. Beaman tells us, is "a mistaken one. Up to the commencement of the Servian War the Bulgarians had not received one copeck from the Russians." In April, 1877, the Czar declared war against Turkey. Stambuloff served as a volunteer in the Russian army throughout the war.

In 1879 Prince Alexander of Battenberg was elected Prince of Bulgaria, and a translation of its constitution appeared in the *Times*. Stambuloff ceased to play the unprofitable *rôle* of a patriot, and began to practise as a lawyer at Tirnovo. He met with great success, and was at once elected Liberal deputy for Tirnovo. "There were already two distinct parties in Bulgaria, the Liberals and Conservatives, the former being especially a Bulgarian or patriotic party, and the latter very Russian in its proclivities." The second legislative chamber, convoked in the spring of 1880, elected Stambuloff its vice-president. In April, 1881, Prince Alexander, in conjunction with MM. Stoiloff and Natchévitch (Prince Ferdinand's present advisers), suspended the constitution and turned out the ministry of Karaveloff. The Prince soon found out his mistake and restored the constitution. In 1884 elections were again held, resulting in another Liberal majority. The split which then occurred in the Liberal party was due purely to personal rivalry between Zankoff and Karaveloff. The latter was appointed prime minister, and Stambuloff president of the chamber, while Zankoff, who had hitherto been a rabid Russophobe, became an equally rabid Russophile. The union of Bulgaria and Eastern Roumelia was carried out by a peaceful revolution in September, 1885. The Prince was undecided.

"Sire," said Stambuloff, "the union is made—the revolt is an accomplished fact, past recall, and the time for hesitation is gone by. Two roads lie before your Highness: the one to Philippopolis and as far further as God may lead; the other to Sistoff, the Danube, and Darmstadt. I counsel you to take the crown the nation offers you."

Stambuloff's advice carried the day, and Prince Alexander chose the road to Philippopolis. This decision did not please the Serbs, who took upon themselves the task of policemen to Europe, with what results we all know. In August, 1886, the second attempt to kidnap Prince Alexander was carried through successfully. Velichkoff, now Minister of Finance, and Madjâroff, now Minister of Ways and Communications, were among the conspirators. How the kidnapped Prince was brought back forms part of the romance of history. Among the crowd to welcome him on the landing stage at Rustchuk were Stambuloff and the Russian Cousul Shatokin. Stambuloff having scarcely slept for five days and nights, withdrew to his apartments and enjoyed an unbroken slumber of fourteen hours.

"While the watch-dog slept, Shatokin, in his uniform, called upon Prince Alexander, and induced him to write and despatch a telegram to the Czar, so worded as to lay him open to the crushing rejoinder which followed. What hidden motives can have dictated this colossal blunder no man can tell. It was probably a sense of its enormity which prompted him to conceal the fact of its having been written, even from Stambuloff."

We are indebted to Mr. Beaman for first disclosing to English readers this important fact. The reply of the Czar was received at Novi Zagora, and virtually brought to a close the reign of Prince Alexander. For nearly a year Stambuloff, as Regent, was ruler in deed as well as in name of Bulgaria. On August 14, 1887, Prince Ferdinand took the oath before the Grand Assembly at Tirnovo. Although Stambuloff was a diligent student of the *Almanach de Gotha*, it seems that he was not the first to suggest the Coburg Prince. When the three Bulgarian delegates reached Vienna, one of them, M. Kaltcheff, went to spend the evening at the Circus. Here he was introduced to a retired officer, a certain Major Zaaba. "I hear," remarked the major, after the consumption of several bocks, "you are in search of a prince for Bulgaria. I have just the man for you." On his return to his hotel M. Kaltcheff woke up his two colleagues, MM. Grékoff and Stoiloff, who simply laughed at him, and told him he might go to the Coburg Palace if he liked. He did go, and brought back an invitation to his two colleagues, which they accepted. Thus was selected a successor to the Hero of Slivnitza.

Stambuloff wished to retire from public life now that a prince had been elected, and he frankly told Prince Ferdinand his reasons: among others, that "the little he had seen of the Prince had convinced him that they would not get on well together." The Prince and Stoiloff, the retiring prime minister, would not give him the *congé* he so much desired, and Stambuloff yielded. His famous ministry, which lasted from September 1, 1887, to May 31, 1894, ranks as the golden age of modern Bulgarian history. Lack of space prevents us describing in detail his peaceful rule at home and his successful diplomacy abroad. His services to Prince Ferdinand were such as to endanger his own popularity. For instance, in 1892 the Duke of Parma insisted that, if his daughter married Prince Ferdinand, any issue of the marriage should be brought up in the Catholic faith. This was in direct contradiction to article 38 of the constitution. When Stambuloff called a meeting of his own party, and stated that in his opinion it was imperative to alter the constitution, not one single member agreed with him. Nothing daunted, the prime minister called them together again, and in an impassioned speech, "with extraordinary self-devotion," took upon himself the whole odium of the measure, solemnly stating that it was not the Prince who wished the change. It was only after a terrible struggle that Stambuloff extracted a promise from the deputies that they would support him, and, as he told Mr. Beaman, he had come out of it "like Jacob after he had wrestled with God." On the marriage of Prince Ferdinand (1893), Stambuloff urged that he had earned a rest; but his master begged him not to spoil his honeymoon, and the minister once more yielded. In October, 1893, Stambuloff rendered one more service to the Prince by raising his Civil List from 600,000 to one million francs per annum, to meet the increased expenses of his household. Economy is an article of faith with all Bulgarians, whether they call themselves Liberals or not; and this action of Stambu-

loff was, as Mr. Beaman well expresses it, "one more shred of his own coat that he gave to cover the Prince."

At length the time arrived when the Prince thought he could safely dispense with his maker, and walk without crutches. The year that intervened between Stambuloff's resignation and "the deep damnation of his taking off" will for ever remain an indelible stain on Bulgarian history. It may, of course, be urged that the Prince is a foreigner, and that Bulgarians are not responsible for the ingratitude and malice displayed by him to his fallen minister. The Prince cannot, however, be made the scapegoat for all the black deeds of "the persecution," nor can he in justice be made solely responsible for Stambuloff's murder. Mr. Beaman writes with marked moderation, and his testimony is above suspicion.

"The first act of the Stoiloff cabinet [which succeeded Stambuloff's] was to make a clean sweep of all the adherents of Stambuloff throughout the country. Fifteen hundred mayors and heads of communes were changed in one month. During his seven years of office, Stambuloff dismissed four out of twenty-four prefects. Stoiloff dismissed twenty-one immediately. Out of the eighty-four baillis, or rural magistrates and inspectors, Stambuloff changed twenty during his long tenure. The new government turned out seventy of them before it had been three weeks in office."

It is well-known that the refusal to grant Stambuloff his passport was sanctioned by the Prince, who, as Mr. Beaman says, knew full well that Stambuloff would "die of his disease, or the murderers might find a favourable opportunity." He and his ministers

"signed the fallen minister's death-warrant as surely as if they had led him to execution. They knew it, he knew it, and every man, woman, and child in Sofia knew it. What hurried the catastrophe may or may not be known some day; but it will probably turn out that a notorious Russophil leader, then on a visit to Petersburg, had been told by the Russophil Bulgarians there, and the Slav Committees, that so long as Stambuloff lived there was no hope of reconciliation with Russia. The day before the murder the *Mir* [*Peace!*], the government organ, published an article saying that the only thing to do with Stambuloff was to 'tear his flesh from his bones.' The order was too literally fulfilled."

It has been well said that Stambuloff was one of a triad of great men who have swayed the destinies of the Balkans—the other two being Bratiano and Tricoupis. Roumania and Greece forgot the debt they owed to their statesmen; but of Bulgaria alone can it be said that she has devoured her own children. Beltcheff, Vulkovitch, and Stambuloff, all foully murdered, stand as witnesses against her. Things have an ugly look in the Principality, and a military despotism under Prince Ferdinand (ludicrous as it may appear to some) would not prove a great surprise. Stambuloff is in his grave:

"Treason has done his worst: nor steel, nor poison,
Malice domestic, foreign levy, nothing
Can touch him further."

J. G. C. Minchin.

Sister Songs. An Offering to Two Sisters. By Francis Thompson. (John Lane.)

Mr. Thompson's new poem is not strictly new. It was written, he tells us, at about the same date as the "Hound of Heaven" in his earlier book. It does not, therefore, afford us the desired occasion of measuring the distance or observing the direction of a fresh stage in the poet's development. It reveals nothing as to how far that first remarkable performance has been sustained, that even more remarkable promise fulfilled. Yet, even from a purely critical point of view, it is not without its interest. In parts it is magnificent; but as a whole it gives an added emphasis to certain tendencies which elsewhere are unmistakable enough, though here riot is all-pervading and tyrannous. If these tendencies have not been overcome, they constitute so serious a danger to the future of Mr. Thompson's art that some salutary illustration of them must needs stand in the forefront of this review. And that they have not been altogether overcome is surely witnessed by the choice of the poem for present publication, without any apparent attempt to prune or to eradicate them.

The tendencies in question are all on the side of literary wantonness. In the scheme and structure of his poem Mr. Thompson has given himself every possible liberty. The singing wanders at its will amid lines irregular in length and rhymed at irregular intervals. The general character of the rhythm is now iambic, now trochaic. So far, no doubt, he has wisely followed the guiding of his temperament. The rigid bonds of the stanza-form might be an undue restraint upon a wayward muse. Yet, surely, this almost complete freedom from metrical fetters requires some answering principle of control from within. If the music is not to be merely anarchic, the poet must be a law to himself, must impose some order and discretion upon his vagrant impulses. But Mr. Thompson revels in his enlargement without recognising its obligations. On the contrary, to his license of metre he claims to add a most astounding license of vocabulary. He showers out obsolete words, or at will coins new ones, with a profusion that becomes at times extravagant and grotesque. Certainly every poet has a right, within limits, to his ἅπαξ λεγόμενα, and Mr. Thompson may fairly quote the practice of even the greater Elizabethans on his side. Shakespere's mintage is liberal and unabashed. But then the Elizabethans were dealing with a language in a state of transition, pliant at every point to experiment and innovation. Mr. Thompson has to wrestle with a language which is firmly set, and upon which he can only work his will by doing violence to prescriptive laws. Under these circumstances, ἅπαξ λεγόμενα are clearly inadmissible in shoals. Moreover, even when single, they must be justified by success. And the real point about Mr. Thompson's freaks of speech is that they rarely prove anything but ugly linguistic monstrosities, blue roses. I think he would have them tokens of an untamed spirit that can brook no barriers: they are but tokens of efforts at composition that are artificial and ill at ease. Take his cumbrous Latinisms. The Hours are cloud-like shapes that "fluctuous oared their flexile way." The sky is

"The beamy textured tent transpicuous,
Of webbed coerule wrought and woven calms,
Whence has paced forth the lambent-footed sun."

The moon, like a Medusa on the shore,

"Lay in an oozy pool of its own deliquious light."

A child's hair—and Mr. Thompson is a lover of children—is "an illuminous and volute redundance." A child's hair!—a poet's style!

But worse than Mr. Thompson's pedantry is the habitual perversity which prompts him so often, instead of searching fairly for the appropriate—the right—word, to foist in some makeshift that is alike flashy and ineffective. By such unholy means he loves to reach an alliteration that is not subtle or an inexpensive rhyme. Why else should he speak of the "pretty, pretty, prating" of citherns? for whatever citherns may be, I am sure they do not prate. Why else bid the birds and flowers go "syllabling to Sylvia," or celebrate with most annoying iteration his "ladyling's" "sweet feat ways"? Why say of his songs that he has their

"frail limbs fashionèd
And framèd feateously"?

Even were these decorations really decorative, the device of their introduction would be too transparent.

But Mr. Thompson has his *apologia* ready. His epithets and his tense-formations are matters beyond his own control.

"The poet is not lord
Of the next syllable may come
With the returning pendulum;
And what he plans to-day in song,
To-morrow sings it in another tongue.
Where the last leaf fell from his bough,
He knows not if a leaf shall grow,
Where he sows he doth not reap,
He reapeth where he did not sow."

Well, modern poetry does not err, as a rule, on the side of too little self-consciousness; and for the sake of sheer poetic impulse, such as Mr. Thompson undoubtedly has, much may be forgiven. And yet there is more in the making of a great poet than the mere instinct to sing. The instinct for style; for the selections, the reticences, the renunciations that all art demands: this goes for something too. And it is the want of this, or rather the disregard of this, that leads Mr. Thompson into his worst indiscretions. I say disregard; for it seems to me that when Mr. Thompson's subject really gets hold of him, when he is for the time verily inspired, then his extravagances fall off him like a cloak, and then his style, without losing anything of its colour and sonorousness, finds the added charm of simplicity and direct vision. Let me put together by way of makeweight to the passages already quoted a few written in this mood, passages whose music and imaginative power make a real hope for the poetry that is to be. Thus, of a child's kiss:

"How it makes the sudden lilies push
Between the loosening fibres of the heart."

Of the idealist:

"Under my ruined passions, fallen and sere,
The wild dreams stir like little radiant girls,
Whom in the moulted plumage of the year
Their comrades sweet have buried to the curls."

Of the constant presence of one beloved:

"With rainfall as the lea,
The day is drenched with thee;
In little exquisite surprises,
Bubbling deliciousness of thee arises
From sudden places,
Under the common traces
Of my most lethargied and customed paces."

Of the meaning of her to him:

"In all I work, my hand includeth thine;
Thou rushest down in every stream
Whose passion frets my spirit's deepening gorge;
Unhood'st mine eyas-heart, and fliest my dream;
Thou swing'st the hammers of my forge;
As the innocent moon, that nothing does but shine,
Moves all the labouring surges of the world."

No affectations here, no eccentricities: only a purity of diction and an intensity of imaginative vision worthy of the great masters of song.

The poem falls into two parts. The first, addressed to the younger sister, is written mainly in the key of fancy. All the gracious things of spring are called upon to do homage to the most gracious of all—a child. There is some exquisite poetry here and there, in the imagining of the flower-elves; in that of the Dryades,

"With eddying robes like aconite
Blue of helm";

in that of Spring herself, who

"Sat green-amiced and bare-footed,
Spring amid her minstrelsy";

but the general effect is spoilt by a recurring burden in Mr. Thompson's most absurd vein, in which the "birds on branches" are called upon—not once only, but eight times—to "lave their mouths with May" in honour of Sylvia. In the second part Mr. Thompson essays a higher imaginative flight. In his celebration of the elder sister, he celebrates the beauty and the power of ideal womanhood; as Donne had done before him in the great lines on Mistress Elizabeth Drury; though in the younger poet there are personal, perhaps autobiographic, touches throughout, which give his work a character distinct from that of Donne's somewhat abstract eulogy. On the whole, this part of the poem is sustained at a very high level. The faults of style are common and irritating enough, but there is even more of fine thought and magnificent utterance. Mr. Thompson moves freely round his subject, making the figure of the little maiden, as she repeats her mother's songs, the starting-point for a wide range of speculation. Here is a charming image of childhood:

"Wild Dryad! all unconscious of thy tree,
With which indissolubly
The tyrannous time shall one day make thee whole;
Whose frank arms pass unfretted through its bole;
Who wear'st thy femineity
Light as entrailèd blossoms, that shalt find
It ere long silver shackles unto thee,
Thou whose young sex is yet but in thy soul."

And here a meditation on the submission of the soul to the limits of the body, which once more reminds one, both in theme and treatment, of Donne, with his ever vivid perception of obscure analogies:

"So is all power fulfilled, as soul in thee.
So still the ruler by the ruled takes rule,
And wisdom weaves itself i' the loom o' the fool.
The splendent sun no splendour can display,
Till on gross things he dash his broken ray,
From cloud and tree and flower re-tossed in prismy spray.
Did not obstruction's vessel hem it in,
Force were not force, would spill itself in vain;
We know the Titan by his champèd chain.
Stay is heat's cradle, it is rocked therein,
And by check's hand is burnished into light;
If hate were none, would love burn lowlier bright?
God's Fair were guessed scarce but for opposite sin;
Yea, and His Mercy, I do think it well,
Is flashed back from the brazen gates of Hell.
The heavens decree
All power fulfil itself as soul in thee.
For supreme Spirit subject was to clay,
And Law from its own servants learned a law,
And Light besought a lamp unto its way,
And Awe was reined in awe,
At one small house of Nazareth;
And Golgotha
Saw Breath to breathlessness resign its breath,
And Life do homage for its crown to death."

After all, Mr. Thompson is the only one of the young poets of the day who persistently tempts one, page after page, to waive one's critic right, and contentedly to stand and admire.

EDMUND K. CHAMBERS.

Reports of State Trials. New Series. Vol. VI. (Eyre & Spottiswoode.)

THE row of red backs of the new series of State Trials continues inexorably to lengthen, and has now reached Vol. VI. The last volume was wholly given up to O'Connell; and the present one accordingly harks back to 1842, in order to include cases which were contemporary with O'Connell, but could find no room in the same volume with him. It continues down to 1848, and therefore several interesting political trials are to be found in it. Chartism is represented by Fussell, Williams, Vernon, and Ernest Jones: the first three charged with unlawful assembly at Clerkenwell Green on May 29, 1848, the latter with the same offence at Bonner's Fields on June 4, 1848. Ireland figures in the trials of Mitchel, Martin, and O'Doherty for treason felony, of Smith O'Brien and Meagher for uttering seditious words, and of Mitchel and Duffy for libels. Among the other cases there are several on the privileges and immunities of foreign sovereigns; two deal with the rights of the mother country over the colonies; and a few others of minor interest are included. The editing continues to be carefully and thoroughly done. Here and there a slip occurs, for example, in the way in which the Merchant Shipping Act of 1854 is referred to on p. 208, and in the oversight of occasional printer's errors. But these things cannot wholly be eliminated by the exercise of any amount of care; and the task of editing, which involves not only the collation of reports, but also notes of considerable research, must necessarily be so laborious that the wonder is to find the discoverable errors so few.

Reading the trials of the Chartists, so long after such danger as their agitation contained has passed away, one is more struck with the pathos of their defences than with the talent or the wisdom of their prosecution. Jones, indeed, was a wordy windbag of a man, and his strong point was certainly not discretion. Chief Justice Wilde had laid down to the jury some political economy of the crudest kind:

"What is to be done if you 'bring the rich man's nose to the grindstone,' if by that is meant to make him put down his carriage? What is to become of the coachmaker? The rich man can eat no more than the poor man, and seldom has he so good an appetite; he can wear but one suit of clothes at a time. How much of what a rich man spends is consumed upon himself? Not one thousandth part. What the rich man spends is so much dispersed among the poor, and those who grumble at the equipages of the rich, and of [*sic*] the expenditure of their houses and establishments, grumble at their expending their money in the only way in which the poor can benefit by it."

There is, however, a time when even judicial fallacies may well be left unexposed; but of this fact Jones seemed to be unaware. At any rate, being called upon to say anything he had to say in mitigation of sentence, he made a long and empty speech, and could not resist the temptation to lecture his judge on his errors. He did himself little good by his inopportunity. He was crying:

"'My Lord, what does wealth arise from Wealth is not money; wealth is produce, wealth is food principally, and those manufactures which are necessary for the comfort of individuals. Well, my Lord, what does food arise from? From two things——'

"*Wilde, C. J.*: 'I am afraid you are not at all advancing the only object for which I can hear you. I am not going to discuss political economy with you. You have your notions upon the subject, and are at liberty to retain them. . . . You are much too firmly rooted in your mind for anything from me to have any effect, I daresay. It is no use delivering a political harangue here. . . .'"

But though Jones, perhaps because he was a man of education, excites little sympathy, the poorer sort of Chartists do seem to have been men whom any humane person would gladly have seen escape. Williams was a man who, as he said, had toiled twenty hours out of the twenty-four for sixteen shillings a week; he had no acquaintance with Fussell, or, apparently, any serious guilt beyond being present at a meeting when one speaker, in words probably unheard by him, went decidedly beyond the law. Vernon was an avowed Chartist, and stood in very much the same case; and although Fussell had advocated assassination tolerably plainly, if perhaps not very much in earnest, in this respect he stood alone among this batch of Chartists.

The contrast to these men afforded by the contemporary Irish prisoners is great. Mitchel openly advocated strewing the streets with broken glass to obstruct the passage of cavalry, urged women to throw stones and furniture from roofs on to the heads of passing soldiers, taught little boys to make bombs, and suggested, as casual but useful additions to rebellion's

armoury, hot oil and cold vitriol. And Mitchel's popularity was great. Holmes, his counsel, and a man of eminence, persistently avowed in open court his belief in the moral right of a people to rebel, without troubling to dissociate himself from the violent language in which his client had preached the same doctrine; and when the prisoner had been sentenced, the response of his friends to his appeal for followers in his own footsteps was hearty and instant. The reading of the Irish State trials of this decade is at best depressing work. Squabbles about the empanelling of juries form the invariable prelude to the trial of political prisoners. When this continues year after year, it can mean only one of three things: that the Crown was believed to be capable of tampering with juries; that ordinary Irish juries were believed to be incapable of dealing honestly with the issues before them; or that Irish political prisoners knew they had no defence on the merits, and were obliged to rely on pettifogging and chicane. Wherever the truth may lie, no issue is possible which is creditable to the Ireland of 1848.

The non-political trials are not of great interest, except to lawyers. Barnes *v.* Denman, perhaps a little superfluously, figures once more in this volume. There are two cases of murder on the high seas; the Baron de Bode's case collects the learning upon Petitions of Right; and the rights of the Channel Islands are elaborately discussed in the case of the Bailiff and Jurats of Jersey. There is a fine sense of miscellaneous feeding about them, and to go consecutively through them is little less bewildering than the continuous perusal of a dictionary. Thus, in the present volume, one passes in immediate succession from the Crown's prerogative to unite or sever colonies, to pleading in seditious libels, the right of a colonial governor to dismiss a colonial judge, the privileges of the House of Commons, the immunities of foreign sovereigns, and the formalities observable upon the confirmation of a Bishop's election. This evil is inevitable in law reports, which must take their cases in chronological order just as they come in actual practice. But the evil is not equally necessary, when the reports do not come out hot from the courts, but are exhumed and compiled long afterwards from various reports and contemporary materials. Here chronological order is not forced on the reporter by stress of circumstance, and it certainly has little intrinsically to recommend it. For the purposes alike of study and of practice, a little collocation would be a good thing. No doubt to report in one volume cases belonging to 1821, 1831, and 1841, and all or any of the intervening years, would be inconvenient, and would assimilate the State Trials to a text-book; but variations in date of a few years could do no harm, and some little classification of the cases according to their subject-matter would probably do a great deal of good. Here, for instance, the Duke of Brunswick jostles the Serjeant-at-Arms on the one side and the Archbishop of Canterbury on the other, and this is no great assistance to the reading of the reports of their three respective cases. Something might still be done. The chronological plan has so long now formed the basis of the series that it must be pretty closely adhered to till the end; and for those trials which are part of the material for political history, as well as for constitutional law, this arrangement is the best. But it is to be wished that, in selecting and ordering the minor cases about prerogatives and jurisdictions, something should be done, even at a little cost to the order of date, to prevent them from being so constantly found in such incongruous company.

J. A. Hamilton.

The Model Republic: a History of the Rise and Progress of the Swiss People. By F. Grenfell Baker. (Nichols.)

Switzerland, for long regarded in this country only as a happy hunting-ground for the tourist or as a source of inspiration for the poet, has found itself recently celebrated by certain politicians as a model state which it would be advisable for other self-governing nations to imitate. The direct reference of important laws to the people and the more recently conferred power of initiating legislation, which are the especial privileges of the Swiss citizen, have been spoken of with approval by statesmen in this country. The fundamental differences which, from nearly all points of view, exist between Switzerland and Great Britain render any deductions which we might attempt to draw from her experience almost futile. But undoubtedly a considerable interest has been aroused among thinking people in Swiss methods of legislation and government; and now, after being long the Cinderella of constitutions, the Swiss Confederation is quoted and praised with an effusion that is somewhat excessive. That the Swiss constitution does deserve attentive and sympathetic study, as affording one solution of a difficult problem, no one will deny; but the peculiar situation and circumstances of Switzerland and the course of the history, not only of the Confederation, but of each Canton, render the present constitution a hardly safe model for other states. The ultimate effect of the power possessed by the citizens of formulating legislative proposals and submitting them as amendments to the constitution has by no means yet received a full trial, for it was only introduced in 1892; and though certain crude proposals of a revolutionary nature have been rejected by overwhelming majorities, many cautious and observant public men are of opinion that democracy is still on its trial. Nor is the perennial strife—brought about by the natural tendency of the central government to extend its powers, in face of the attachment of the Cantons to their autonomy—by any means at rest; for, at the present moment, a vitally important struggle is approaching between these two principles, which will be decided by the Referendum to be taken on the proposal to withdraw from the Cantons the control they still possess over the national forces, and to place the management of the commissariat, equipment, and personnel of the army entirely in the hands of the federal authority.

With an eye, no doubt, to this sudden development of English interest in matters Swiss, Mr. Grenfell Baker has written a history of Switzerland and its people. For such a book there was undoubtedly room. By far the best account of Swiss history in English is to be found in Mr. Coolidge's brilliant article in the *Encyclopaedia Britannica*. As a concise statement of the whole course of Swiss affairs, it cannot be surpassed; but such an article has its limits, and a book, telling in good English the stirring story of an heroic people, would have been most welcome. But we regret to state that the volume before us possesses few of the qualities we have a right to expect in a work of this kind. It is dull, inaccurate, and shows many signs of haste and want of revision. We might readily forgive a tedious style of narrative, if it were accompanied by evidence of research among original authorities; or, we might pass over many slips in matters of fact, if we were compensated for them by the skill and force of the narrative; but when we find a total lack of style and capacity for narration joined with carelessness, even the mildest tempered critic must feel some resentment. The author has evidently read some of the existing histories of the Swiss people; for he gives us, from time to time, long passages from them which he embodies in his text, generally with the name of the author annexed, never with any reference to volume or page. But even this patchwork method of history-writing is preferable to the tendency which our author shows, from time to time, to moralise on great events. Why, at this time of day, should he think it necessary to inflict upon us his views on the Reformation in general and on the state of society in France before the Revolution? On the other hand, he would have been well-advised to devote a few more pages to the growth and development of the Referendum, in Canton and Confederation; for that is the point in the Swiss constitution that has a great and growing attraction for English inquirers. Mr. Baker is right in thinking that a detailed account of the existing institutions of Switzerland is no longer required after the able and exhaustive work on *The Swiss Confederation*, brought out a few years ago by the late Sir Francis Adams and Mr. C. D. Cunningham. But why does he always refer to the book in question as "Adams'" and omit all mention of the other joint-author? And what authority has he for stating (p. 264) that the "Vaudois peasants then [in 1530] as now were staunch adherents of the Roman creed"? Surely if there is a Canton in the Confederation more strongly Protestant than other it is the Vaud! Our author has a strong objection to nobles as well as to priests; but is he not confusing the pretentions of the two objects of his resentment, when he tells us (p. 307) that "they [*i.e.*, the nobles] regarded the peasants in the light of beasts of burden, whose bodies belonged to them by right in this world, and whose souls they could damn to all eternity in the next." We may also mention "Freuga Dei" occurring twice for

"Treuga Dei," and the spelling "Schwyx" for "Schwytz" throughout, as instances of carelessness in revision. We think, too, that the author might have done justice to the memory of the late Sir Robert Peel by mentioning his name when he rightly speaks in high terms of the services rendered both to England and Switzerland by "the English representative" at Bern in 1847.

We regret to have been compelled to speak in unfavourable terms of a work for which there was, without doubt, a place waiting on our bookshelves; but until *The Model Republic* has undergone considerable revision, pruning, and re-writing in places it cannot adequately fill the void. The Swiss people and their methods of government will not fail to attract the attention of political students in the future, even as they have long had our sympathy and goodwill. So large a proportion of educated Englishmen owe the annual renewal of their health and capacity for work to the scenes and atmosphere amid which Swiss history has been enacted, that few would feel it otherwise than as a personal calamity were any catastrophe, civil or foreign, to shake the stability or impair the prosperity of the Confederation.

We are not sure that some of the essays of the late John Addington Symonds do not throw more light on the origin of Swiss institutions than pages of disquisition by historians. No history of Switzerland can deal effectually with the development of her peculiar constitution which does not take particular notice of the part played, since primitive times, by the Commune in the life of the people. Intense local patriotism is the keynote to their national life. When a Swiss goes abroad to seek his fortune he always knows that, however unsuccessful he may be in the struggle for existence, there is a spot far away among the mountains, where he drew in the first impressions of childhood, in which he is entitled by immemorial custom, now having the force of law, to sustenance and support without incurring the stigma of pauperism. As a member by birth of the Commune he may claim a share in the common property. This simple fact accounts for much of the attachment which the Swiss have felt for centuries for their place of origin, joined with the impressions that sublime scenery must leave on the minds of those who have been brought up amid mountains. The successful administration of the central government during the last fifty years entitles it to the respect and attachment of the whole people. Nor can the personal participation of each citizen in the work of legislation have any other effect than to strengthen those feelings, without impairing the patriotism of the Canton. Whether such an institution as the Referendum could be transplanted with success to countries with a different political atmosphere may be doubted, but in Switzerland the history of the Confederation, no less than that of the Cantons, has been the preparation for it. The Swiss offer the brightest example of the truth of Burke's reflection, that "the share of the people in ordinary government never fails to inspire them with lofty sentiments and with a strong aversion from whatever tends to deprive them of their chief importance."

W. B. Duffield.

Thackeray: a Study. By Adolphus Alfred Jack. (Macmillans.)

In the preface to *Jane Eyre*, Charlotte Brontë likens Thackeray to Micaiah prophesying before Ahab, and describes him as "hurling the Greek fire of his sarcasm," and "flashing the levinbrand of his denunciation"—as "the first social regenerator of the day, as the very master of that working corps who would restore to rectitude the warped system of things."

Thackeray was a humorist, a very great humorist, and appreciated the humour of this description of himself. I think he would have been tempted to smile also at one or two of Mr. Jack's criticisms. For Mr. Jack, though he does not quite judge him from the same prophetic standpoint as Charlotte Brontë, yet evidently expects from Thackeray what Thackeray did not propose to give: what it was certainly not Thackeray's mission to bestow upon expectant nations. Thus, in reviewing *The Four Georges*, he objects that the book gives no "connected idea" of the "careers" of those monarchs or "criticism" of their "policy," and contains no enlightenment as to "parliamentary government," while of the Lectures on the Humorists—though admitting that even "as they are" they are "not uninteresting"—he complains that they "are not in any sense critical estimates of their subjects," and are "quite unworthy of the position Thackeray then occupied in the literary world." All this reminds one a little—Mr. Jack will, I am sure, forgive the reminiscence—of a certain schoolmaster described by Charles Lamb:

"One of these professors, upon my complaining that these little sketches of mine were anything but methodical, and that I was unable to make them otherwise, kindly offered to instruct me in the method by which young gentlemen in *his* seminary were taught how to compose English themes."

The truth is, that Mr. Jack, with the most excellent intentions, places himself in a position from which it is a little difficult to do full justice to Thackeray. In the first place, as I understand him, he denies style altogether.

"That it should be considered necessary," he says, "to write anything on the style of an author, on the turn of his periods, or on the arrangement of his sentences, is one of the curiosities of literary criticism."

But to produce a "study" of Thackeray, and say nothing, or next to nothing, of Thackeray's style, its grace and strength, its music and its witchery: this is indeed to produce the play of "Hamlet" with the part of Hamlet left out. Rob a great artist of his art, and you rob him indeed. So, again, Mr. Jack has evidently no keen appreciation of Thackeray's humour. He assures us, not altogether without solemnity, that "the whole philosophy" of *The Book of Snobs* "is wrong," not perceiving that the case is one in which the "philosophy" is nothing, and the drollery, the fun, the "go," the satire, are everything. Philosophy, indeed! We do not want its help, its serious and solemn assistance, to enjoy the story of Mr. Snob's diplomatic dinner with Leckerbiss Pasha of Roumelia, Chief Galeongee of the Porte; or of the dinner given by Raymond Gray, the briefless, to old Goldmore. Let us amuse ourselves when we get the chance.

Style being set to one side and humour ignored, Mr. Jack falls back mainly on Thackeray's world, criticising it as if it were real—which, of course, in a sense, it is—discussing the characters of the men and women, their actions and motives, discussing also Thackeray's attitude towards them. Here Mr. Jack is at his best—though I am not quite prepared to say that I always agree with him—for I do not think Dobbin "a simpleton," or Amelia altogether "a fool," nor do I think that Thackeray, if he had been "a man of the world" or "a philosopher," instead of "a man by nature reflective, meditating on the abyss of Bohemianism which he saw around him," would necessarily have considered "Dr. Brand Firmin and his *confrères*" "so improbably detestable as not to be worth depicting." Still, though I may differ from Mr. Jack in details, our differences are not probably much greater than the differences, say, of any two persons discussing the characters of their common friends and acquaintances; and it is, no doubt, a sort of tribute to Thackeray's greatness that the personages of his creation should be so taken as living realities; while to the true lover of Thackeray—and he has many lovers—it is always pleasant to jog elbows, as it were, with those personages once more.

Frank T. Marzials.

A NEW THEORY OF YGGDRASILL.

Odin's Horse, Yggdrasill. By Eiríkr Magnússon. (S.P.C.K.)

This new contribution to Old Scandinavian mythology is at first sight so startling and revolutionary, that the whole fabric of Northern god-lore seems to be shaken to its foundations by it. If it is accepted and incorporated into the interpretation of the old traditions and beliefs of our forefathers, it means nothing less than that we have discovered a myth buried and forgotten for at least 600 years. Odin, the Wind-god, has been reinstated in his due place, and rehorsed upon his courier of the air, the eight-footed Sleipner or Yggdrasill, while the story of the Supreme God being hanged on a tree in self-immolation is alleged to rest merely on a Christian interpolation in "Havamal," though its primary source, according to the author, is the false reading of a single word in "Voluspa."

Mr. Magnússon sets out by showing, in a most scholarly manner, on the evidence of the old texts themselves, that the true name of the great world-tree was the Ash of Yggdrasill—that is, of Odin's (Yggr) horse (drasill), which had its run in the vast expanse of the world-overshadowing ash-tree. Now the old Northmen had names only for those winds blowing to or from the eight points of the compass. With their

strong tendency for animating the forces of nature, what was more natural than that they should picture to themselves the winds as the eight feet of the horse of the Wind-god, especially as these were the only parts of the body of the horse which came in contact with the earth? Truly, one cannot hesitate for a moment as to which of the two conceptions is the grander or more befitting: Odin mounted on his storm-steed, or Odin hanging helpless in a tree. Nor can there be much doubt which of them is heathen and which Christian. In the mythological beliefs of our ancestors known to us, there is nothing to militate against this myth, which, like so many others, seems to have been ousted from its place and overlaid with Christian elements. On the contrary, it fits in with perfect ease and rounds off the cosmogonic system of the old Northmen, who were such close and keen observers of nature.

The author has arrayed his evidence in such a way that one thing follows from the other naturally and in logical sequence. As the important issues involved cannot be shirked or shelved, it is now the turn of the experts to probe his armour and find out the weak links in his chain of arguments. Some of them have already given a verdict in favour of this old myth, while none as yet have pronounced adversely.

Jón Stefánsson.

NEW NOVELS.

Bewitched. By Emily Bennett. In 2 vols. (Bentley.)

A Tug of War. By Mrs. Hungerford. (White.)

Too Late Repented. By Mrs. Forrester. (Hurst & Blackett.)

Matthew Furth. By Ida Lemon. (Longmans.)

The Master of the Silver Sea. By Morley Roberts. (Ward & Downey.)

Tom Chester's Sweetheart. By Joseph Hatton. (Hutchinson.)

The White Prior. By Fergus Hume. (Frederick Warne.)

The White Baby. By James Welsh. (Cassells.)

The modern novel, like the modern newspaper, may be accepted as the necessity of the hour. In any case there must be a great many persons who have come to regard it as a necessity, or there would be no market for the enormous number of new books that bear a general resemblance to romance. To descend from the general to the particular, Miss Emily Bennett's *Bewitched* is no better and no worse than most of the novels with which idle folk employ their time. It is easily written, though the style does not possess a particle of distinction. It is, too, harmless in another respect, for there is no kind of unwholesomeness about it. A young man falls in love with a pretty face in a railway carriage. He is bewitched, and finds a way to gain an entrance to the house where the owner of this pretty face lives with her father. He scents a mystery, which is satisfactorily cleared up. This mystery, however, affords material for a good deal of mildly sensational writing.

Mrs. Hungerford always writes interestingly, and her latest novel is at least a straightforward story. There is the villain, who seeks to gain an inheritance by foul means, but who, always precipitate, succeeds in cutting his own throat. The characters are well devised and the plot is a possible one.

Readers to whom Mrs. Hungerford's wares prove acceptable will also be satisfied with Mrs. Forrester. *Too Late Repented* tells of the quarrels and misunderstandings of a man and woman who loved each other, but who, through lack of self-control, ultimately find themselves so hopelessly alienated that they agree to part. But as soon as they are actually parted, they start again in pursuit one of the other. Fate is not kind to them, and they miss one another on the road. The husband is lost altogether; he goes to the bottom of the sea. On the sea the wife finds her compensation; and as it appears that she is likely to be happier with her new friend than with the man she has lost, sympathy bestowed on her would be misapplied.

We get robuster stuff in *Matthew Furth*, though it would be idle to pretend that this tale is comparable with Miss Ida Lemon's excellent short stories. *Matthew Furth* is, in fact, a short story unduly extended. Moreover, it is extremely difficult to work up interest in the affairs of the masses in large cities. Provincials of low degree are always worth studying, for their peculiar differences are racy of the soil; but the costers and labourers of great towns do not supply stimulating literary material. Dickens, by a liberal use of caricature, managed to galvanise them into some kind of life; but few writers coming after him have been able to make such folk acceptable. It is no discredit to Miss Lemon that she has failed where failure was a foregone conclusion. She writes admirably; she has a true insight into character; she can be touching, even pathetic; but the persons she writes about are insipid and, what is more, we already know more than we want to know about them.

The Master of the Silver Sea is a story of a brutal skipper, whose inhumanity is fostered by his opportunities. A long course of irresponsible cruelty culminates in the murder of a defenceless boy; the monster aggravates his crime by every circumstance of barbarity, jumping and trampling upon his unhappy victim's face. So far, this fiend in the shape of a man is in no way differentiated from his kind, a genus well known to the readers of a certain class of juvenile fiction, though of course Mr. Morley Roberts is not to be confounded with the purveyors of this kind of literary trash. Mr. Roberts is nothing if not analytic and psychological; and the villain of his piece becomes interesting at last, when the author demonstrates to us that beneath Bill Wade's almost insane fury there lurked the germ of better things. Still, the story is a distressing one, and we think superfluous.

Mr. Joseph Hatton's trifle appeared in the *Strand Magazine* a year or two ago. It is bright and entertaining, and shows the uninitiated something of the inner working of a newspaper office. Tom Chester owes his position as editor of the *Sentinel* to a rich uncle who owns the paper. He incurs his uncle's displeasure by becoming engaged to a girl who has not found favour in that worthy's eyes. A disagreement ensues and Chester takes his dismissal, the unsophisticated uncle filling his place in the editorial chair. As might be supposed, the uncle's troubles soon begin. The tale now bristles with situations which, although farcical and leaning to caricature, are not lacking in entertainment. Of course the foolhardy old man fails in his endeavour to run the paper, and in the end is glad to take his nephew back again. The story is light and brisk, and it has its moments.

Readers know pretty well what may be expected from Mr. Fergus Hume, whose one strong point is situation. *The White Prior* will be found exciting by the general public who read to be entertained at any cost. But any person in whom the critical faculty is even imperfectly developed will resent Mr. Hume's style or lack of style, and will quickly weary of his piled-up horrors. *The White Prior* is not without ingenuity, and we may allow that it serves its purpose well enough.

When we reach Mr. James Welsh's tale, we are once more on solid ground. Here we have a freshly written study of life, and of a side of life we are glad to be informed about. The tale has cleverness, and it has style; it is spontaneously conceived and directly presented. Moreover, Mr. Welsh can deal in pathos, which is in itself something to say. The theme of the tale might have been unpleasant, had it not been treated with delicacy and artistic reserve. A young negro minister marries a charming negro girl, thereby exciting the jealousy of a widow who wants the parson for the position he could give her. In a fit of feminine spite she allies herself to a red-haired man, the two marriages occurring on the same day. The two women become mothers simultaneously. Widder Wyning, conceiving a scheme of revenge, rises from her bed and puts her practically white baby in the place of the black one, thereby casting a slur on the young wife's reputation, though she does not succeed in her intention, for Abram White never so much as suspects his wife. He believes that the white infant will turn black in time. He bravely defies the jeers and sneers of certain of his people, until such time as his wife's honour is fully vindicated. The simplicity of his love and faith gives a sweet flavour to the tale, which has an unassuming virtue about it that cannot fail to charm.

Jas. Stanley Little.

CURRENT LITERATURE.

Two Suffolk Friends. By Francis Hindes Groome. (Blackwoods.) The author has here performed an act of piety to his father and to his father's county. The two friends who give the title to the book are Archdeacon Groome

and Edward Fitzgerald. Both were born and bred, and spent all their lives not far from one another, in the county of Suffolk. In simplicity and charm of character there was not a little resemblance between the two men; while they were equally enthusiastic in local patriotism, and in their passion for collecting folk-lore. Fitzgerald's name, as the translator of Omar Khayyam, has passed into Victorian literature. He lived comparatively unknown; but since his death the public have been greedy to learn the slightest details about his uneventful career. Quite apart from his few published works, his correspondence has gained for him a circle of intimate admirers, who feel towards him somewhat as they do towards Charles Lamb. We are beginning to learn what there was in him to win the affectionate regard of such men as Thackeray and Tennyson, Spedding and the Master of Trinity. All these treated him as an intellectual equal, and also as a friend upon whose sympathy they could always rely. Despite some whimsical prejudices, he had a sure eye for literary merit; and he concealed beneath the habit of a recluse one of the warmest hearts that ever beat. Of such a man we can never learn too much; for it is good to be admitted into the presence of humanity so broad and so genial. Mr. Groome does not profess to give even an outline of his life, which still contains many blank passages. But he records a few personal reminiscences, in full accord with what we have heard from other sources; and he has been permitted to transcribe a whole series of letters, revealing him as he moved among the humble fishing-folk of Lowestoft. A more literary *trouvaille* is a new version of Fitzgerald's paraphrase of the speech of Paulus Aemilius in the Forty-fifth Book of Livy. Though we have mentioned Fitzgerald first, out of consideration for his fame, it is right to state that Mr. Groome's sketch of his own father is by no means the less interesting portion of the book. He is shown to us, not so much by the facts of his life, as by the part that he played as guide, philosopher, and friend to his parishioners. If a man may be judged by the stories he tells, then was Archdeacon Groome one of the kindliest and shrewdest parsons that ever administered a rural village. The pages positively bristle with good things that we should like to transfer to our own columns; but space prevents us from attempting to give even a sample. One remark, however, we must not omit. The salt of humour, combined with the free use of dialect, makes the Suffolk peasant of Groome appear quite a different creature from the Suffolk peasant of Crabbe. There is something of him, indeed, in Blomefield's "Farmer's Boy," and yet more in the "Arcady" of Dr. Jessopp. Never were two magazine articles expanded into a volume of more sterling stuff; never was a volume more appropriately illustrated.

Sonya Kovalevsky. A Biography. (Fisher Unwin.) This is a translation, by A. de Ferulyelm and A. M. Clive Bayley (with a biographical note by Lily Wolffsohn), of Sonya Kovalevsky's biography by the late Anna Carlotta Leffler, Duchess of Cajenello. It also contains a translation from the Swedish of *The Sisters Rajevsky*, written in Russian by Sonya Kovalevsky. The latter is purely autobiographical, and gives an account of the author's own life and of that of her sister, under the fictitious name of Rajevsky. A notice of *Vera Bavantzova*—Sonya Kovalevsky's notable novel—has already appeared in the ACADEMY. The chief interest of the present book attaches to the new biographical information it gives about the late lady professor of higher mathematics at the University of Stockholm. Stepniak has told us something in his introduction to *Vera Bavantzova*, but the Duchess of Cajenello tells us much more. The subject of this biography was born at Moscow in 1850. Her father was a general of artillery and a marshal of nobility. Her mother was a niece of the astronomer Schubert. The first chapter gives the details of Sonya's Nihilistic marriage. We are told that in 1867 a strong movement was making itself felt among the young girls of Russia. This movement was a striving after knowledge and mental development, and showed itself by the exodus of "hundreds of young girls belonging to the best families" to foreign universities. Unfortunately, parents are not always so advanced as their children, and to surmount their opposition the daughters had recourse to strange tactics. They went through the form of marriage with young men devoted to the same ideas; and in this manner, as married women, they escaped from parental authority, and were enabled to go abroad. Accordingly Sonya, with her elder sister Anyuta and a friend, selected a young professor whom they knew but slightly, and called on him:

"Without the least sign of timidity, Anyuta asked the professor if he were willing to free them by going through the marriage ceremony with one of them, accompanying them to a university either in Germany or Switzerland, and there leaving them. In another country, or under other circumstances, a young man could hardly listen to such a proposal from a handsome girl without, in his answer, showing some foolish gallantry, or expressing a touch of irony; but in this case the man was equal to the occasion. The professor answered, quite seriously and coldly, that he had not the least inclination to accept such a proposal. And the girls? They received his refusal as coolly as a young man might do whose friend had not accepted an invitation to travel abroad with him. So they all went off, shaking hands with the professor at the door."

The conspirators succeeded at last in finding a student who was willing to marry Sonya upon her own terms. The story of her marriage and of its sad close is well worth the telling, but exceeds the limits of our space. Sonya's nature was far too introspective and self-centred for her to be happy. Her sister, who was even more changeful in her moods and less intellectual, was also a victim of self-analysis. Of Sonya, as well as of Anyuta, it may be said that she was "disappointed of everything she had hoped for, unhappy in all her personal circumstances, hampered in her career as an author, and cut off by inexorable death in the flower of her age." The Norwegian author, Jonas Lie, "was the only person who understood Sonya fully." At a literary dinner in Paris, Jonas Lie described the great mathematician (who was present) as "a misunderstood child who so longed for tenderness." Carlotta Leffler repudiates the notion that her work is biography in the ordinary meaning of the word. She told Henrik Ibsen that it would be Sonya's "own poem about herself as revealed to me." This book has a distinct interest of its own; but it hardly makes the reader enamoured of a type which some tell us is the woman of the future.

NOTES AND NEWS.

THE Cambridge University Press are about to issue a series of volumes dealing with geographical and cognate subjects, under the general editorship of Dr. F. H. H. Guillemard. The series will be commenced by Prof. A. H. Keane with a work on *Ethnology*, which is already in the press. This will be shortly followed by a volume upon *The Geographical Distribution of Mammals*, by Mr. R. Lyddekker; the Rev. H. F. Tozer will write upon *The History of Ancient Geography*; and other volumes will be *The Renaissance Period of Geographical Discovery*, by Mr. E. E. Ravenstein, and *Oceanography*, by Mr. J. Y. Buchanan.

MR. EDWARD ARNOLD will be the publisher of Slatin Pasha's narrative, to be entitled *Fire and Sword in the Sudan*, translated and edited by Major Wingate, head of the intelligence department at Cairo. The book will have a large map of Darfur, ground plans of Khartum and Omdurman, and a number of illustrations by Mr. R. Talbot Kelly, who is personally familiar with the Nile Valley.

MESSRS. CHAPMAN & HALL will publish early in the autumn an important work by "A Son of the Marshes," entitled *The Wild Fowl of Great Britain*, copiously illustrated by Mr. Bryan Hook, who was the chief illustrator of *A Year's Sport*, recently issued by the same firm.

MESSRS. LONGMANS & CO. will publish before the end of this month a new and thoroughly revised edition of the "Badminton" volume on *Cycling*, by the Earl of Albemarle and Mr. G. Lacy Hillier. The book has been almost entirely re-written, many of the illustrations are new, and racing records, &c., have been brought up to January last.

MR. ELKIN MATHEWS intends to issue occasionally slim volumes of poetry by writers of distinction. The modest price justifies the name by which the series will be known—namely, "The Splendid Shilling," after the title which Milton's nephew, John Phillips, gave his poem. It starts with Mr. Laurence Binyon's *First Book of London Poems*, and the second volume is promised by Mr. Robert Bridges.

MR. T. FISHER UNWIN will publish next week *Two Seasons in Switzerland*, by Dr. Herbert Marsh, illustrated from a series of photographs taken by Mr. O. Williamson.

MR. ELLIOT STOCK announces for publication next month *The Gillmans of Highgate*, by A. W. Gillman, grandson of "Coleridge's Gillman." The book will give much fresh information concerning Coleridge's residence at Highgate, and will contain letters from Coleridge, with views and portraits which have not been published before.

MESSRS. DOWNEY will publish immediately a Life of William Carleton, the Irish novelist, by Mr. David J. O'Donoghue. It is founded partly on an unfinished autobiography, now made public for the first time; and it will be illustrated from photographs.

MR. GEORGE REDWAY will publish for Mr. D. C. Dallas, early in the ensuing season, the double-text edition of "The Tempest," to which Dr. Furnivall has written an introduction. Opposite each page of the Dallastype reduced facsimile of the text of the first folio there is a corresponding page of the modern text as determined by Charles Knight. Facsimiles of a portion of the original music to "The Tempest," composed by R. Johnson, harmonised for three voices by Dr. J. Wilson (Oxford, 1660), follow the introduction.

MESSRS. T. & T. CLARK, of Edinburgh, announce that the second and third volumes of the "International Critical Commentary" will be published simultaneously in London and New York on September 14. The volumes are *The Epistle to the Romans*, by Prof. W. Sanday and the Rev. A. C. Headlam, All Souls College, Oxford, and *Judges*, by Prof. G. F. Moore, of Andover, Mass., U.S.A. The rapid sale of Canon Driver's *Deuteronomy*, though issued at the beginning of the dull season, shows that the new series is welcomed to this country.

MESSRS. W. & R. CHAMBERS announce a reissue of their well-known Encyclopaedia, in monthly volumes, of which the first volume

will be published on November 1. The ten volumes of this new edition originally appeared between March, 1888, and February, 1893, at the rate of two volumes annually.

Messrs. Swan Sonnenschein & Co. will publish shortly a book, entitled *The New Kingdom*, by Mr. F. Reginald Statham. It is a sketch of State Socialism, as it might be evolved by allowing a little further scope to principles already accepted and at work. It aims at being practical rather than doctrinaire, adopting the state rather than the family or the individual as the unit of social existence. There will be special chapters on "The Position of Women" and "The Place of Religion."

Messrs. William Andrews & Co., of Hull, are preparing to add to their series of topographical and archaeological volumes a new work, to be entitled *Byegone Cheshire*. It will deal with the history of the county and its ancient capital, together with their biographical associations, their manners and customs in past days, their folk-lore, and other incidental topics. The book will be the joint production of a number of writers, under the editorship of Mr. William Andrews.

A translation from the Greek of Porphyry's letter to his wife Marcella, by Miss Alice Zimmern, with a preface by Dr. R. Garnett, will be published in the autumn by Mr. George Redway.

Messrs. A. D. Innes & Co. will publish very shortly a posthumous novel by the late Mrs. J. K. Spender, entitled *The Wooing of Doris*. Like a great deal of Mrs. Spender's work, it is a tale of simple domestic life: the scene is laid mainly abroad, and the plot deals with complicated money problems.

The eleventh number of "The Autonym Library," to be published next week by Mr. T. Fisher Unwin, will be *Molly Darling*, by Mrs. Hungerford.

Messrs. Digby, Long & Co. will shortly publish a series of sketches in light and shade, by Mr. Fred. W. Waithman, entitled *Indolent Impressions*.

Mr. T. W. Speight, author of "The Mystery of Heron Dyke," has completed a new work, entitled *The Heart of a Mystery*, which will be published shortly by Messrs. Jarrold & Sons, with illustrations by Miller Smith.

Messrs. Longmans & Co. announce for publication in October *The Adventures of Two Dutch Dolls and a Golliwogg*, illustrated in colours from drawings by Miss Florence K. Upton, with words by Miss Bertha Upton.

The two next volumes in the "Scott Library" will be: *The Complete Angler*, with a biographical introduction by Mr. Charles Hill Dick; and a translation of Lessing's *Nathan der Weise*, by General Patrick Maxwell, with an analysis of the play and explanatory notes.

The Religious Tract Society announce a volume of Personal Reminiscences of Spurgeon, by the Rev. William Williams, of Upton Chapel, Lambeth.

Messrs. Jarrold & Sons announce for early publication in their "Sable and White" series a new book, entitled *Four-footed and Feathered Friends*, by Allyn Molloy, illustrated by J. A. Shepherd, whose "Zigzag Sketches from the Zoo" have delighted the readers of the *Strand Magazine*. The same publishers have also in the press a new edition of Curtis Yorke's story, *The Wild Ruthvens*, illustrated by Miss E. F. Manning.

The Hakluyt Society will issue immediately a volume from the pen of its president, Mr. Clements R. Markham, consisting of a translation of the journal kept by Pedro Sarmiento during his voyage to Magellan's Strait in 1579-80, supplemented by documents procured from the archives at Madrid. Another of the society's volumes, under the joint care of Mr. C. A. Gosch and Mr. Miller Christy, dealing with the Arctic voyages of Jens Munk and James Hall, is in the press and may be expected shortly; while a commencement has been made with the printing of Dr. Robert Brown's edition of the Travels of Leo Africanus.

Mr. John Grant, of Edinburgh, has in the press, for issue in October, a revised edition of the Rev. S. Baring Gould's *Curiosities of Olden Times*, with the addition of several new chapters by the author.

Messrs. Digby, Long & Co. announce a fourth edition of Mr. Hilton Hill's *His Egyptian Wife*. In order to satisfy the desire of American readers, the author has altered the ending of the story, and has made his heroine decline her noble but vacuous lover.

A grant of £200 from the Royal Bounty Fund has been made to the Rev. George Brooks, author of *Industry and Property*, &c.

The first general meeting of the Library Assistants' Association was held on Wednesday, September 4, at 20, Hanover-square. Mr. F. Meaden Roberts, of St. George's, Hanover-square Public Library, was appointed hon. secretary in the place of Mr. W. W. Fortune, who has retired on leaving the profession. The chairman, Mr. Peddie, opened a discussion on the aims, objects, and policy of the Association. Another meeting of the Association will be held on Wednesday next, at the Battersea Public Library, Lavender-hill, at which Mr. Frank Campbell, of the British Museum, has promised to read a paper on "The Education of a Librarian."

Messrs. Macmillan & Co. have now added *Westward Ho!* to their pocket edition of Charles Kingsley's works. It appears that the book was first published in 1855, in three volumes, at the customary price of a guinea and a half. It was not until two years later that it appeared in a single volume, at 7s. 6d.; but the popular demand does not seem to have begun before 1871. Since then, no year has passed without a reprint. The handsome Eversley edition appeared in 1881; the cheap edition (at 3s. 6d.) in 1888; the sixpenny edition (which was so great a success) in 1889. So far as we know, no artist has hitherto attempted to illustrate *Westward Ho!* readily as it would lend itself to such a purpose. But Messrs. Macmillan announce for this winter an *édition de luxe*, in two volumes, extra crown octavo, with drawings by Mr. Charles E. Brock, who illustrated *Gulliver's Travels* last year.

THE FORTHCOMING MAGAZINES.

The forthcoming number of the *North American Review* (Heinemann) will contain: "Personal Reminiscences of Huxley," by Sir William Flower; "The Outlook for Ireland," by the Earl of Crewe; "The Evolution of the Blue Jacket," by Admiral Colomb; and "Petty Tyrants of America," by Max O'Rell.

A new serial story by Miss Dougall, entitled "The Madonna of a Day," will be commenced in the October number of *Temple Bar*.

Beginning with the October number, the *Library* proposes to publish a series of biographies, with portraits of the founders and leaders of the Library Association of the United Kingdom. The first of the series will be Mr. E. W. B. Nicholson, Bodley's Librarian, whose proposal to hold an international conference of librarians in 1877 undoubtedly led to the establishment of the association.

The second number of the *Evergreen*, entitled "The Book of Autumn," will be published by Mr. T. Fisher Unwin in October. The biology and sociology of autumn will be dealt with respectively by Mr. J. Arthur Thomson and Prof. Patrick Geddes; fiction will be represented by Fiona Macleod and Sir George Douglas; and poetry by Sir Noel Paton, Mr. S. R. Crockett, and Mr. William Sharp. There will also be a paper by M. Elisée Reclus, entitled "La Cité du Bon-Accord," and a translation of M. van Lerberghe's dramatic interlude, "Les Flaireurs." The number of full-page drawings will be thirteen, for the most part illustrative, allegorically and decoratively, of autumn subjects.

The October number of the *Young Woman*, which commences a new volume, will contain an illustrated character-sketch of Mrs. Humphry Ward, three complete stories by Adeline Sergeant, H. D. Lowry and Deas Cromarty, an illustrated interview with Sir Frederick Leighton, and other contributions by Dr. James Denney, Mrs. Esler, Dr. Gordon Stables, &c. The list of writers for the new volume includes Dean Farrar, L. B. Walford, Jane Barlow, Katharine S. Macquoid, Fergus Mackenzie, Katharine Tynan, Mary Dickens, L. T. Meade, Dr. John Hunter, Douglas Sladen, Dr. R. F. Horton, Mrs. Boyd Carpenter, Agnes Giberne, J. Ashcroft Noble, &c. In future the *Young Woman* is to be issued by Messrs. Horace Marshall & Son at Temple House, Temple-avenue, E.C.

With the October number of the *Ecclesiastical Gazette* there will be issued the first map of "Catton's Diocesan Atlas of the English Church" dealing with the diocese of Canterbury.

ORIGINAL VERSE.

ON A BRASS SUNDIAL.

(*Dated 1579.*)

You have marked the passing hours,
Upwards of three hundred years;
But there is never a sign nor a trace
Of all you have seen and known;
Never a glimpse in your face
Of the gladness, the joy, and the tears,
That have past in three hundred years.

You were only to count the hours,
Not the sorrows and woes of men,
The hopes that were crushed and blighted;
The deeds that still live in story,
The lives that were love-united,
For love, alike now as then,
Is the mightiest power amongst men.

Time, which destroys so much,
Whose servant and slave you are,
Who holds the world in his grasp,
And who slayeth all men at last—
For none may escape his clasp—
On love leaves never a scar;
He is powerless to hurt and mar.

For Time is of this world only,
And though he doth all things slay,
Yet for us remaineth a distant shore,
Where he shall be powerless to harm us,
Where love is triumphant for evermore,
And doubt and distrust are passed away,
And that which was faithful will ever stay.

F. P.

THE COMING PUBLISHING SEASON.

THE CLARENDON PRESS ANNOUNCEMENTS.

Theology.—"Liturgies, Eastern and Western," by C. E. Hammond, new edition by F. E. Brightman, vol. i.; "Nouum Testamentum Domini Nostri Iesu Christi Latine, secundum Editionem S. Hieronymi," ad codd. mss. fidem recensuit I. Wordsworth, Episcopus Sarisburiensis, in operis societatem adsumto H. I. White, partis i. fasc. v.; "A Hebrew and English Lexicon of the Old Testament," based

on the Lexicon of Gesenius, as translated by E. Robinson, edited by Francis Brown, S. R. Driver, and C. A. Briggs, part. v.; "A Concordance to the Septuagint," by the late Edwin Hatch and H. A. Redpath, part v.; "The Peshito Version of the Gospels," edited by G. H. Gwilliam, part i.; "The Memphitic Version of the New Testament," edited by G. Horner; "Collatio Codicis Curetoniani (Mus. Brit. Add. 14,457) cum Codice Lewisiano rescripto Evangeliorum," auctore Alberto Bonus; "Latin Versions of the Canons of the Greek Councils of the Fourth and Fifth Centuries," by C. H. Turner; "Sancti Irenaei Novum Testamentum," edited by W. Sanday; "The Slavonic Version of the Book of Enoch," edited by R. H. Charles; "Studia Biblica et Ecclesiastica," series iv., edited by W. Sanday; "Legenda Angliae," edited by C. Horstmann, 2 vols.; "Old Testament History for Junior Classes," by T. H. Stokoe.

Greek and Latin.—"The Revenue Laws of Ptolemy Philadelphus," edited from the Papyri by B. P. Grenfell; "A History of Greek Religion," by L. R. Farnell, vol. i.; "Euripides—Ion," edited by C. S. Jerram; "Horace," a miniature text, edited by E. C. Wickham; "Ovid — Heroides," edited by Arthur Palmer; "Lectures and Essays by the late Prof. Nettleship," second series, edited by F. J. Haverfield, with a memoir by Mrs. Nettleship; "A Short Historical Grammar of the Latin Language," by W. M. Lindsay.

Oriental. — "Thesaurus Syriacus," edidit R. Payne Smith, fasc. x; "An Abridged Syriac Lexicon," by Miss J. Payne Smith; "A Catalogue of the Turkish, Hindûstânî, and Pushtû MSS. in the Bodleian Library," by H. Ethé, part ii.; "A Catalogue of the Armenian MSS. in the Bodleian Library," by Dr. S. Baronian; "A First Catechism of the Tamil Language," by G. U. Pope; "A Record of the Buddhist Practices in India and the Malay Archipelago (A.D. 671-695)," by I-Tsing, translated and edited by J. Takakusu.

General Literature and Modern Languages.—Sir Thomas More's "Utopia," edited by J. H. Lupton; "Studies in Dante," by E. Moore; "A Treatise on Maiolica, with a Catalogue of the Fortnum Collection in the Ashmolean Museum," by C. Drury E. Fortnum, D.C.L.; "A Summary Catalogue of Bodleian MSS.," by F. Madan, vol. iv.; "Higher Gymnastics," by W. Maclaren; "Short German Plays for Reading and Acting," edited by E. S. Buchheim.

History, Biography, Law, &c.—"History of the New World called America," by E. J. Payne, vol. ii.; "The Universities of the Middle Ages," by Hastings Rashdall, 2 vols.; "Burnet's History of My Own Time," new edition, by Osmund Airy, vols. i. and ii; "Selections from the Whitefoord Papers," edited by W. A. S. Hewins; "The Landnâma-Bóc," edited by the late G. Vigfússon and F. York Powell; "History of Agriculture and Prices," by the late J. E. Thorold Rogers, vols. vii. and viii.; "Baedae Historia Ecclesiastica," edited, with introductions and notes, by C. Plummer; "Catalogue of the Rawlinson MSS. (D) in the Bodleian Library," by W. D. Macray, part ii.

The English Language and Literature.—"Bosworth's Anglo-Saxon Dictionary," part iv., section 2, edited by T. N. Toller; "A New English Dictionary, Founded mainly on the Materials collected by the Philological Society," portions of D, edited by James A. H. Murray, and of F, edited by H. Bradley; "Works Attributed to Chaucer," edited by W. W. Skeat.

Philosophy, Mathematics, Physical Sciences, &c.—"British Moralists of the Eighteenth Century," edited by L. A. Selby-Bigge, 2 vols.; "Index Kewensis," compiled at the expense of the late Charles Darwin, under the direction of Sir Joseph D. Hooker, by B. Daydon Jackson, in 2 vols.; "An Introduction to the Algebra of Quantics," by E. B. Elliott.

Sacred Books of the East.—Vol. xxxviii., "Vedânta-Sûtras," translated by G. Thibaut, part ii.; vol. xlii., "Hymns of the Atharva-Veda," translated by M. Bloomfield; vol. xlvi., "Vedic Hymns," translated by F. Max Müller, part ii.

Anecdota Oxoniensia.—Firdausi's "Yûsuf and Zalîkhâ," edited by H. Ethé; "Kânva Satapatha Brâhmana," edited by J. Eggeling; "The Mantrapâtha," edited by M. Winternitz; "Mediaeval Jewish Chronicles," edited by Ad. Neubauer, part ii.; "The Letters of Abu l'Ala El Ma'arri," edited by D. S. Margoliouth; "Further Fragments of the Palestinian Version," by G. H. Gwilliam; "English Charters and Deeds recently acquired by the Bodleian Library," edited by A. S. Napier and W. H. Stevenson; Bale's "Index Britanniae Scriptorum," edited by R. L. Poole.

MESSRS. A. & C. BLACK'S ANNOUNCEMENTS.

"Julian Home, a Tale of College Life," by Dean Farrar, of Canterbury, fourteenth edition, with 10 full-page illustrations by Stanley Berkeley; "A Dictionary of Birds," by Prof. Alfred Newton, of Cambridge, in 1 vol., also in 4 parts; "Artistic and Scientific Taxidermy and Modelling," a manual of instruction in the preliminary and final stages of preserving and reproducing the correct form of natural objects, including a chapter on the modelling of foliage, and having especial reference to the requirements of museums, by Montagu Browne, curator of the Leicester Museum; "Zoology," by Prof. E. Ray Lankester, in 3 vols.; "John Knox, a Biography," by P. Hume Brown, with plate frontispiece and other illustrations, in 2 vols.; "The Prophets of Israel and their Place in History, to the Close of the Eighth Century B.C.," by the late W. Robertson Smith, new edition, with introduction by Prof. Cheyne; "Text-Book of General Pathology and Pathological Anatomy," by Prof. Richard Thoma, translated by Dr. Alexander Bruce, of Edinburgh, in 2 vols., with 426 illustrations; "Introduction to the Study of Fungi," by Dr. M. C. Cooke, illustrated; "Dynamics," by Prof. Tait, of Edinburgh; "A Plea for a Simpler Life," by Dr. George S. Keith; "Money and Monetary Problems," by Prof. J. Shield Nicholson, of Edinburgh, third edition; "Dated Book Plates (Ex Libris)," by Walter Hamilton, with a treatise on their origin and development, in 3 parts, illustrated, or in 1 vol.; "Milk: its Nature and Composition," by Dr. C. M. Aikman, illustrated; "Black's General Atlas of the World," new and enlarged edition, with 26 additional maps of the North American States.

Guide Books.—"O'Shea's Guide to Spain," edited by John Lomas and revised by him during a visit to the Peninsula this year, tenth edition, with maps and plans; "Constantinople," by Demetrius Coufopoulos, illustrated with plans of Constantinople and Pera, and a chart of the Bosphorus; "Brighton," by George Augustus Sala.

Novels.—"Morton Verlost," by Marguerite Bryant; "A Modern Crusader," by Sophie F. F. Veitch; "The Veil of Liberty," by Peronne; "The Unwritten Law," by Blanche Loftus-Tottenham; "An Isle in the Water," by Katherine Tynan; "Dr. Quantrill's Experiment," by T. Inglis; "John Darker," by Aubrey Lee, new edition; "Poste Restante," by C. Y. Hargreaves, new edition.

The Guild Library, edited by Prof. Charteris, of Edinburgh, and the Rev. Dr. J. A. M'Clymont, of Aberdeen—"Religions of the World," by Principal Grant, of Queen's University, Canada; "Manual of Christian Evidences," by Principal Stewart, of St. Andrews: "The Old Testament and its Contents," by Prof. Robertson, of Glasgow; "The New Testament and its Writers," by the Rev. Dr. J. A. M'Clymont, of Aberdeen; "Landmarks of Church History," by Prof. Cowan, of Aberdeen.

THE S.P.C.K. ANNOUNCEMENTS.

Sidelights on Church History — "The Divisions of Christendom from the Earliest Times to the Sixteenth Century," by C. H. Turner; "The Divisions of Christendom from the Sixteenth Century to the Present Day," by J. Bass Mullinger; "Monasticism," by the Rev. F. C. Woodhouse. Diocesan Histories—"Chester," by the Rev. Dr. Morris; "Lincoln," by Archdeacon Perry; "Rochester," by the Rev. A. J. Pearman. The Romance of Science: "The Splash of a Drop," by Prof. Worthington, with numerous diagrams; "The Work of the Spectroscope," by Dr. Huggins; "Time," by Prof. Boys. Manuals of Science—"Physiology," by Prof. Macalister. "Ancient History from the Monuments: Babylonia," by Prof. Sayce, a new edition, edited and brought up to date; "Ecce Homo, Ecce Rex; Pages from the Story of the Moral Conquests of Christianity," by Mrs. Rundle Charles; "Patriarchal Palestine," by Prof. Sayce; "Church History in Queen Victoria's Reign," by the Rev. Montague Fowler; "A First Book on Worship," by Canon Garnier; "Favourite Hymns and their Writers," by the late Canon Ellerton, with portraits; Notes for Addresses at Mothers' Meetings—"On the Sacraments," "Rites of the Church," "Church Seasons," &c., by Mrs. Haslehurst. "In the Lesuto," a sketch of African Mission life, by Canon Widdicombe, illustrated; "Simple Methods for Detecting Food Adulteration," by J. A. Bower, with diagrams; "Gosse's Evenings at the Microscope," a new edition, revised by Prof. F. Jeffrey Bell; "Iceberg, Prairie and Peak: Some Gleanings from an Emigrant Chaplain's Log," by the Rev. Alexander A. Boddy; "The Zoo," vol. iv., by the Rev. T. Wood, with coloured illustrations; "Opposite Neighbours and Other Stories," by Mrs. Molesworth, with coloured illustrations; "Randolph Caldecott's Painting Book"; "Uniform Edition of Mrs. Ewing's Works," vols. ix. and x.; "The Work of the Church in Suburban and Residential Parishes," by the Rev. W. E. Chadwick; "Spiritual Life in its Earlier Stages," five Lent lectures by Archdeacon Wynne; "The Laying on of Hands," by the Rev. Alexander A. Boddy; "A Memoir of Christina G. Rossetti," with portrait, by Ellen A. Proctor; "The Parish Priest of the Town," by Bishop Gott, new and revised edition.

MESSRS. A. D. INNES & CO.'S ANNOUNCEMENTS.

"A Naturalist in Mid-Africa," by G. F. Scott Elliot, being an account of a journey to the Mountains of the Moon and Tanganyika, with numerous illustrations from photographs and sketches by the author; "Origines Judaicae," by the Rev. W. F. Cobb, being an inquiry into heathen faiths as affecting the birth and growth of Judaism; "In the National Gallery," the Italian Schools from the Thirteenth to the Sixteenth Centuries, by Cosmo Monkhouse, illustrated with numerous examples specially prepared for this work.

Novels.—"A Set of Rogues: namely, Christopher Sutton, John Dawson, the Señor don Sanchez del Castillo de Castelana, and Moll Dawson, their Wicked Conspiracy and a True Account of their Travels and Adventures," by Frank Barrett, with illustrations by Sydney

Cowell; "The Renegade," being a novel dealing chiefly with the career of Paul Jones, by James Chalmers, with illustrations by John Williamson; "Mistress Dorothy Marvin: a Tale of the Seventeenth Century, being Excerpta from the Memoirs of Sir Edward Armstrong, Baronet, of Copeland Hall, in the County of Somerset," by J. C. Snaith, with illustrations by Sydney Cowell; "Lost Chords," being Some Emotions without Morals, by Arthur Rickett; "For Love of Prue," by Leslie Keith; "The Wooing of Doris," by the late Mrs. J. K. Spender; new editions—"Half a Hero," by Anthony Hope; "Winifred Mount," by Richard Price; "Lot 13," by Dorothea Gerard; "Two in the Bush and others Elsewhere," by F. Frankfort Moore.

Christmas Books.—"My Honey," by the author of "Tip Cat," with illustrations by Sydney Cowell; "A Captain of Five," by Mary H. Debenham, with illustrations by Miss G. D. Hammond.

MESSRS. HENRY & CO'S ANNOUNCEMENTS.

The collected works of Friedrich Nietzsche, Vol. I., "The Twilight of the Idols," translated by Thomas Common; "Sir Anthony Van Dyck: His Life and Work," by Jules Guiffery, with nineteen etchings, from paintings now etched for the first time, eight heliogravures, and upwards of one hundred illustrations in the text; "The History of Modern Painting," by Richard Muther, Professor of Art History at Breslau University, vols. i. and ii.; "The Pageant: a Christmas Book," edited by J. W. Gleeson White and C. H. Shannon; "Stories from the Bible," by E. T. Farrar, with an introductory chapter by Dean Farrar; "My First Voyage," by Alphonse Daudet and R. B. Sherard; "Susannah," by Mary E. Mann; "Boconnoc," by Herbert Vivian; "A Question of Instinct," by Morley Roberts; "The Tyrants of Kool Sim," by J. MacLaren Cobban; "There was once a Prince," by Mary E. Mann; "The Offspring of Adolphus," by Max Beerbohm; "The Imagination of their Hearts," by Michael Dure; "The Housewife's Referee," by Mrs. H. de Salis.

SELECTED FOREIGN BOOKS.

GENERAL LITERATURE.

Darmesteter, James, critique et politique. Paris: Calmann Lévy. 3 fr. 50.
Roeper, A. Geschmiedete Gitter d. XVI.-XVII. Jahrh aus Süddeutschland. München: Albert. 30 M.
Schmarsow, A. Masaccio-Studien. 1. Lfg. Kassel: Fisher. 30 M.

THEOLOGY, ETC.

Zahn, A. Israelitische u. jüdische Geschichte. Beurteilung der Schrift v. J. Wellhausen 1894. Gütersloh: Bertelsmann. 1 M. 80.

HISTORY, ETC.

Bartholz, B. Urkunden, Briefe u. Actenstücke zur Geschichte der Belagerung der Stadt Brünn durch die Schweden in den J. 1643 u. 1645. Brünn: Winiker. 2 M.
Englert, S. Der Mössinger Bauernhaufe u. die Haltung der bedrohten Fürsten. Beiträge zur Geschichte des Bauernkrieges 1525. Würzburg: Stuber. 1 M. 20.
Forgeot, H. Jean Balue, cardinal d'Angers. (1421?-1471). Paris: Bouillon. 7 fr.
Francotte, H. L'Antidosis dans le droit athénien. Paris: Bouillon. 2 fr.
Gisler, A. Die Tellfrage. Versuch ihrer Geschichte u. Lösung. Bern: Wyss. 4 M. 20.
Malnory, A. Saint Césaire, évêque d'Arles (503 543). Paris: Bouillon. 8 fr.
Merz, A. Die Bibel d. Josephus, untersucht f. Buch V.-VII. der Archäologie. Basel: Jaeger. 2 M. 40.
Petit-Dutaillis, Ch. Étude sur la vie et la règne de Louis VIII. (1187-1226). Paris: Bouillon. 16 fr.
Urkunden, ägyptische, aus den königl. Museen zu Berlin. Koptische u. arab. Urkunden. 1. Bd. 1. Hft. Berlin: Weidmann. 2 M. 40.

PHYSICAL SCIENCE AND PHILOSOPHY.

Drews, A. Die deutsche Spekulation seit Kant m. besond. Rücksicht auf das Wesen des Absoluten u. die Persönlichkeit Gottes. 2. Ausg. Leipzig: Fock. 12 M.
Heller, K. M. Zygopiden-Studien II. Berlin: Friedländer. 9 M.
Weismann, A. Neue Gedanken zur Vererbungsfrage. Eine Antwort an Herbert Spencer. Jena: Fischer. 1 M. 80.
Weyer, G. D. E. Die magnetische Declination u. ihre säculare Veränderung f. 48 Beobachtungsörter. Leipzig: Engelmann. 8 M.

PHILOLOGY, ETC.

Blonay, G. de, Matériaux pour servir à l'histoire de la déesse buddhique Târâ. Paris: Bouillon. 2 fr. 50.
Brody, H. Studien zu den Dichtungen Jehuda ha-Levi's. I. Ueber die Metra der Versgedichte. Berlin: Poppelauer. 2 M.
Clermont-Ganneau, C. Etudes d'archéologie orientale. Paris: Bouillon. 5 fr.
Crusius, O., ad Plutarchi de proverbiis Alexandrinorum libellum commentarius. De proverbiis Alexandrinorum libelli inediti. Fasc. II. Leipzig: Teubner. 3 M.
Glosses. les, de Vienne, vocabulaire Béto-Roman du XIe Siècle, p.p. P. Marchot. Paris: Bouillon. 2 fr.
Leitschuh, F. Katalog der Handschriften der königl. Bibliothek zu Bamberg. 1. Bd. 2. Abth. II. Lfg. (Classikerhandschriften.) Bamberg: Buchner. 4 M.
Plauti Amphitruo, ed. L. Havet. Paris: Bouillon. 6 fr.

CORRESPONDENCE.

THE BEARING OF TWO PASSAGES IN THE BOOK "DE EXCIDIO BRITANNIAE" UPON ITS ASCRIPTION TO ST. GILDAS OF RUYS (†554).

Tottenham: August 30, 1895.

1. "Confovebatur namque ultionis justae praecedentium scelerum causa de mari usque ad mare ignis orientali sacrilegorum manu exaggeratus et finitimas quasque civitates agrosque populans non quievit accensus, donec cunctam paene exurens insulae superficiem rubra occidentalem trucique oceanum lingua delamberet" (Cap. xxiv., ed. Mommsen* p. 39).

Until Aethelfrith of Northumbria took Chester, or Caer-Leon-on-Dee, and ravaged Powys, it was not possible for any writer to assert that the fire of invasion "heaped up by the *eastern band* of impious men" had swept across the face of the land from one sea to the other. The capture of Chester and the slaughter of the monks of Bangor took place in A.D. 607.

2. "Magnificavit igitur misericordiam suam nobiscum Deus . . . . clarissimos lampades sanctorum martyrum nobis accendit, quorum nunc corporum sepulturae et passionum loca, si non lugubri divortio barbarorum quam plurima ob scelera nostra civibus adimerentur non minimum intuentium mentibus ardorem divinae caritatis incuterent: sanctum Albanum Verolamiensem, Aaron et Julium Legionum urbis cives, ceterosque, &c." (Cap. x., ed. Mommsen, p. 31).

It is believed that these martyrs suffered during the Diocletian persecution; the places of their martyrdom and of their burial are, unquestionably, at St. Alban's and Caer-Leon-on-Usc respectively. At the time when the author of the work "De Excidio" wrote, the districts in which these places lay had already, he says, been taken away from the Britons by the incursion of the heathens. We have no indication of the date of the capture of Verulamium, if the rather dubious one under the year 571, which relates to neighbouring towns in Bedfordshire and Buckinghamshire, be excepted. Prof. Mommsen dates the compilation of the works attributed to St. Gildas of Ruys, shortly before A.D. 547. The assumptions, however, which are contained in this fixation must be regarded as very hazardous ones.

Caer-Leon-on-Usc, the city of Aaron and Julius, had not been approached even by the Saxons in A.D. 547. Cirencester, Bath, and Gloucester were not taken until thirty years after this date; while Caer-Leon-on-Usc was never taken by the Saxons at all, and remains Welsh unto this day.

Hence there are two things rendered manifest by this assertion respecting the shrines of Aaron and Julius: (1) the writer was not Gildas, who spent a great many years of his life at different places in the neighbourhood of Caer-Leon-on-Usc; (2) nor yet was he an inhabitant of South Wales, because to such a one a mistake of this kind would be impossible.

The confusion arose in this way: the author wrote about the martyrs of Caer-Leon-on-Usc with the fall of Caer-Leon-on-Dee in his mind, and, being led on by the thoughts of the loss of St. Alban's shrine at Verulamium and of Caer-Leon-on-Dee, coupled Aaron and Julius with the latter Caer-Leon, and mistakenly wrote that the city which held their shrines, as well as that which held the shrine of St. Alban, had been taken away from the Britons.

For these reasons the work, which is variously called "De Excidio Britanniae" and "Historia Gildae," must be assigned to a date considerably later than A.D. 607.

A. Anscombe.

THE NEGLECT OF ENGLISH IN GRAMMAR SCHOOLS.

London: Sept. 9, 1895.

It has long been a rankling sore in the minds of students and lovers of English that till lately no attention was ever given in our Grammar Schools to our native language, and that still the ruling tongue of the world is thought inferior to the dead languages, and quite unworthy of the systematic study given to them. The main cause was, and is, that masters can teach only what they have been taught; and as the Grammar School masters had never been taught their own language historically by their teachers, they in turn could not teach it to their own pupils; and so they pooh-poohed the subject, and said their boys knew enough English by nature.

The mischief came in early in Henry VIII.'s time; and I have just hit on an amusing instance of it in the Statutes of Bruton Grammar School in 1519. These say that the

"maister shall not teche his scolers song, nor other petite lerninge, as the Crosse Rewe, redyng of the Mateyns, or of the Psalter, or such other small thyngs, *nether redyng of Englissh*, butt such as shall concerne lernynge of gramer—For the Founders of the said scole intend, with our lordes mercy, only to have the grammer of Latyn tongue so sufficiently taught, that the scolers, of the same profityng and provyng, shall in tyme to come forever be, after their capacities, perfight Latyn men" (*Somerset and Dorset Notes and Queries*, iii., 245).

Add Greek, and the Bruton Statutes still represent the chief aim of many Grammar Schools and some Universities. English is only valued as a way to Classics.

The "sufficient and able Scolemaster, prest or seculer," of Bruton School was to be paid ten pounds a year, and have a house; and he was to teach all comers freely, without fee, though he might take a present from a parent. The paragraphs before the one quoted above are:

"And the said Scolemaster shall teche his scolers Gramer [that is, Latin] after the gode newe Fourme used in Magdalene College in Oxford, or in the Scoole at Powles in London,* or after such gode fourme as for the tyme shall be most used. Also the said maister, for the tyme beyng shall freely teche all such scolars of men-children as to hym shall resorte for lernyng, and none other, indifferently, after their capacities, as well as the poore mannes child as the riche, nothyng exigyng of any of them, nor of the Frendes of any of theym, for his laboure. but if any reward be freely and liberally offerd unto the same Scolemaster, it shall be lawfull for hym to take the same."

An after paragraph is:

"And it is ordeigned that the said Scolemaster shall be alway discrete in correction of his scolers: and in especiall that he shall not stryke any of his

* Chronica Minora, Saec. iv. v. vi. vii.; vol. iii., fasc. 1, (Monumenta Germaniae Historica), Ed. Th. Mommsen, 1894.

* Colet's re-foundation and extension of the old Cathedral Grammar School—as Mr. Leach has shown—to which Chaucer and other early London worthies no doubt went.

scolers, beyng obedient, upon the hedde ne on the face, with rodde ne with palmer."

When shall we have a school to make "perfight Englissh men," without any "other petite lernynge as Latyn" and Greek, save as a help to English? F. J. Furnivall.

THE DESTRUCTION OF THE SERAPEUM AT ALEXANDRIA.

Rochester: Sept. 7, 1895.

A point is raised in the current number (July) of the *Quarterly Review* (p. 242) with regard to the destruction of the Serapeum, which is perhaps worth examining. The passage in question is this:

"The library to which Gibbon refers was in the Serapeum; and the Serapeum, though it included the temple, was the generic [*sic*] name for a large group of buildings, like the Kremlin in Moscow. It was the temple only, and not the Serapeum, that was destroyed by order of Theodosius, and the library was not in the temple."

In saying that it was the temple only, and not the Serapeum, that was destroyed, the reviewer follows Smith's note on Gibbon, ch. xxviii. (vol. iii., p. 419). Nevertheless, although the Serapeum was probably not levelled with the ground, it is almost certain that it was dismantled and its library destroyed.

The earliest and best authority on the matter is Socrates (*H.E.* v. 16), the pupil at Constantinople of two learned Greeks, Helladius and Ammonius, who had fled from Alexandria in consequence of the tumults which accompanied the destruction of the idol temples. He states expressly that Theophilus, the Bishop of Alexandria, overthrew the Serapeum (καταστρέφει τὸ Σαραπεῖον). Τὸ Σαραπεῖον must, I suppose, be understood in its usual sense—that is, for the "large group of buildings," including the ναὸς or temple proper. The word καταστρέφει does not of necessity imply that not one stone was left upon another: it seems here rather to refer to the injury and devastation which followed upon the inrush of a large body of enemies. For it must be borne in mind that the Serapeum had stood a siege; and it was scarcely to be expected that a Christian multitude, excited by hearing of the cruelties practised by the pagans upon their captives (Sozomen *H.E.* vii. 15), would spare the contents of the pagan buildings when they obtained admission. Sozomen also speaks of the taking of the Serapeum (τὸ Σεράπιον ὅδε ἥλω), not of the ναὸς only. Some twenty years after this sacking of the Serapeum, Orosius (*Hist.* vi. 15, 32) tells us that he himself saw in temples at Alexandria the empty cases whence the books had been taken "by our own people [*i.e.* Christians] in our own times." As we know from Socrates how the Serapeum had been treated, it can hardly be doubted that its library was one of those where Orosius saw nothing but empty shelves. In any case, the testimony of the Christian Orosius is express: that in more than one temple in Alexandria he saw bookshelves whence the books had been removed by Christians. I confess that when I look at the state of feeling in Alexandria at the time, I think the destruction of pagan books, as well as pagan symbols, extremely natural. I may note in passing that the word "templum," which Orosius uses, designates the whole of a sacred precinct, not merely the building which contained the statue of the god.

S. Cheetham.

APPOINTMENTS FOR NEXT WEEK.

Wednesday, Sept. 18, 8 p.m. Library Assistants' Association: "The Education of a Librarian," by Mr. Frank Campbell.

SCIENCE.

EXTRA-CANONICAL QUOTATIONS FROM LUKE.

"Texte und Untersuchungen."—*Aussercanonische Paralleltexte zu Lucas.* By A. Resch. (Leipzig: Heinrichs.)

In the volume before us we have a gigantic collection of patristic texts quoted from, or analogous to, Luke. In a previous volume of the same series a similar service was rendered to Matthew and Mark. And in the first volume were comprised those patristic texts which connected themselves with apocryphal gospels, or possibly belonged to the cycle of oral tradition. The number of texts collated cannot fall far short of 5000; and the predominant feeling of every gospel critic must be one of gratitude to Dr. Resch, and admiration at the patient labour which his book exhibits. If the patron saint of textual criticism, the author of the Hexapla, were to come back to earth, it is surely in German universities that he would recognise his spiritual progeny.

These three volumes—for it is impossible to consider them separately—evidently grew out of a much humbler undertaking; and to this fact may be attributed the extreme perversity of the arrangement. Dr. Resch began by collecting the sayings of Christ which he believed to have been handed down by oral tradition. Further research provided him with supplementary sayings which overweighted his original material. Then, he thought well to append fragments from apocryphal gospels. Finally, realising that he had got hold of the fringe of a much larger subject, he prepared the parallel texts. The result of all this is chaotic. Only the first volume is provided with an index. And, as a rule, it is quite impossible to guess under what heading any particular text will appear. Between the passages grouped under one heading and those grouped under another, there is no general difference; and if Dr. Resch were asked to justify his classifications he could only reply, "These are the generations of my book."

Many passages are included which closer scrutiny would have shown to be derived entirely from the Old Testament. This, however, is a fault in the right direction. It was well to cast the net widely. But there is more serious ground for complaint in the number and importance of Dr. Resch's omissions. He passes over additions in the Diatessaron, "I say unto you that many came from the ends of the earth to hear the wisdom of Solomon, and a greater than Solomon is here" (Sievers, p. 80); "And He went out of the city to Bethany. And many knowing the place came to Him, and He welcomed them, and them that had need of healing He healed" (Ciasca, p. 57); also the fact, not without consequence in mediaeval art, that, according to Tatian's text of the Fourth Gospel, it was not the Magdalene but the Virgin to whom Christ appeared as a gardener (Moesinger, pp. 29, 54, 269, 270). It is not noticed that according to Ephraem the warning "more tolerable for Sodom" is addressed to *Jerusalem* (Moesinger, p. 230); that according to Hippolytus, as in the Nazarene Gospel, it is the Spirit, not the Father, who speaks at the baptism (*De Antechristo* xi.); that the statement of Papias about the wonderful vintage of the millennium is paralleled in the Revelations of Paul and John (Tischendorf *Apocalypses*, pp. 51, 73); that by Alexander of Alexandria the sea is represented as shaken at the crucifixion (Syriac fragment, ed. Mai); that "false Christs, false apostles" are referred to in the Acts of Peter and Paul; that in Barnabas xv., as in the Edessan documents, Christ ascends on the first day of the week; that a saying, "I am the Door of Life," is attributed to Christ by Arnobius *adv. Gentes* ii. 65, Lactantius iv. 29, and in *Clem. Hom.* iii. 18, 52; that by Arnobius and in the *Acta Pilati*, Christ is said to have healed a hunchback, and, on the same authority, and by Lactantius, to have enabled a cripple with shrivelled sinews to run; that in the *Recognitions* (i. 41, 42), as in the Gospel of Peter, "The mountains were torn asunder, the veil was rent as in lamentation for the destruction impending. As soon as the sun shone out, wicked men returned to themselves, their fear having abated"; that in the *Ascensio Isaiae* (ed. Dillmann, pp. 13, 57), as in the Gospel of Peter, there are *three* angels at the sepulchre, and Christ is crucified by the Negus (*i.e.*, Herod); that the account of the Passion and Resurrection given by Lactantius (iv. 15-20) is derived from the Gospel of Peter almost entirely (see *Athenaeum*, May 13, 1893).

Of course, in a work so encyclopaedic in character as Dr. Resch's, omissions are almost inevitable. But those last mentioned are rather more serious than one would have expected. It may be true that little of much value to the critical study of the New Testament is published outside the Fatherland; but it is possible to presume on that general rule too widely. By ignoring English studies on the Gospel of Peter, Dr. Resch has done himself an injury.

Another point, to which exception may well be taken, is the wearisome insistence on a Hebrew original. As a specimen of the evidence with which Dr. Resch is satisfied, one may notice that he discovers translation in a comparison of the patristic quotation ἀφίετε ἵνα ἀφεθῇ ὑμῖν with Luke's ἀπολύετε καὶ ἀπολυθήσεσθε, not noticing that the Diatessaron contains both: *Dimitte et dimittimini, condonate et condonabimini.* But these Hebrew derivations only impair the usefulness of the book by the space they occupy.

It is an ungrateful task to fault-find with a work like Dr. Resch's. He has provided us with an invaluable concordance of extra-canonical texts. Those best alive to its defects are those who best realise its merits. It is a book on which no serious gospel critic will rely, but which for a long time to come no serious gospel critic can dispense with in his work.

F. P. Badham.

MATHEMATICAL BOOKS.

American Journal of Mathematics. Vol. XVII. Nos. 2, 3. (Baltimore: Johns Hopkins Press.) In No. 2, Dr. McClintock's method for calculating simultaneously all the roots of an equation is a paper that was read before the American Mathematical Society, and, like all its author's work, is well worth studying. It is

introduced by several practical illustrations, beginning with trinomials and thence proceeding to more general equations. M. Hermite contributes a short note "Sur le logarithme de la fonction Gamma," which looks at Raabe's integral from a new point of view. M. Duhem's "Sur la pression dans les milieux diélectriques ou magnétiques" corrects some errors in the theory, previously pointed out by M. Liénard, and follows at some length on Liénard's' lines. H. Maschke adds some interesting result in his article on "Ternary Substitution, Groups of Finite Order which leave a Triangle unchanged," to those given in papers by C. Jordan, "Sur les équations différentielles linéaires à intégrale algébrique" and "Sur la détermination des groupes d'ordre fini contenues dans le groupe linéaire." No. 3 opens with two long papers by E. Study: the former on "Irrational Co-variants of certain Binary Forms" (in which the author goes over the whole subject again, on different lines from those followed by Cayley and Clebsch); and the latter, which is an application of the theory developed in the preceding paper to elliptic functions, on "The Connexion between Binary Quartics and Elliptic Functions." There is novelty of result as well as of nomenclature in "Semi-Combinants as Concomitants of Affilliants," by H. S. White. After these three long papers, the number closes with three short notes—namely, "Simplification of Gauss's Third Proof that every Algebraic Equation has a Root," by M. Böcker; "Note sur les lignes cycloïdales," by René de Saussure"; and "Note on Lines of Curvature," by T. H. Taliaferro, which applies a condition for the determination of surfaces having lines of curvature corresponding to a system of conjugate lines on a given surface (see note by Prof. Craig in the *Comptes Rendus*, March 25, 1895), to the case of certain tetrahedral surfaces.

A Treatise on Computation: an Account of the Chief Methods for Contracting and Abbreviating Arithmetical Calculations. By E. M. Langley. (Longmans.) Mr. Langley has evidently mastered the details embraced in De Morgan's definition of a Computer, which he places on his title-page: namely, "he who can easily, rapidly, and accurately add, subtract, multiply, and divide." The object of his small handbook is to give an account of the chief general methods for arriving at rapidity of numerical calculations; and he is especially severe on the general body of teachers who "seem to be contented to go on inculcating cumbrous and antiquated methods of work, which must be discarded by any one who has to perform rapidly and accurately such calculations as are necessary in many branches of applied science." The work is divided into four sections: first, only quickness in performing and verifying elementary work; then an advance is made to abbreviation and approximation. This section is useful for the essentially approximate calculations required in physical problems. The third section is devoted to logarithms, and the last to business and other practical applications. In a book involving so much numerical work, there are doubtless clerical errors; but we have only detected one or two on a first perusal. We commend it warmly to the scholastic profession as a most useful book, which, though going over much well-worn ground, yet does not occupy quite the same ground with any we have previously come across.

INDIAN JOTTINGS.

THE following have been elected honorary members of the Asiatic Society of Bengal: Hofrath Georg Bühler, professor of Sanskrit at Vienna; Mr. C. H. Tawney, librarian at the India Office; Lieutenant-General Richard Strachey; and Lord Rayleigh. Mr. Frank Finn has also been anthropological secretary of the society.

MR. L. RICE, director of the archaeological department in Mysore, who discovered two years ago the Asoka Edicts of Siddapur, has now made some further epigraphic finds. The most important is a Sanskrit Prasasti, or eulogy, probably early in the fifth century, which gives a history of the Kadamba dynasty, and incidently mentions the contemporary Gupta kings of Northern India. He has also found a stone pillar bearing two land grants, which are older but unfortunately not well preserved. One of these, of the second century, is written in Prakrit of the Pâli type; the other, of the third century, is in Maharashtri Pâli. Next week, we hope to print a paper from Prof. Bühler of Vienna, explaining the importance of these new inscriptions from the historical and philological point of view.

AT a recent meeting of the Asiatic Society of Bengal, Dr. A. F. Rudolf Hoernle exhibited a number of small fragments of ancient MSS. from Central Asia. They had been excavated in Kuchar, and presented by the Chinese authorities to Mr. G. Macartney, the special assistant on Chinese affairs at Kashgar. Unfortunately, they are the merest scraps of what was clearly a collection of several MSS.; but though too small to possess any literary or historical value, they have some points of palaeographic interest. Out of a much larger number, about one hundred fragments are of the size of one to two square inches, and bear connected and legible letters. To judge from the varieties of writing and material, the original number of MSS. must have been not less than eight or nine. There was certainly one MS. of palm-leaf. There was also certainly one, if not two, of birch-bark, for the writing on these fragments seems to show two different styles. Of paper MSS. there must have been at least five, and probably more, as is shown by the varieties of writing and make of paper. It is particularly noticeable that the palm-leaf and birch-bark fragments present a purely Indian type of writing of the North-Western Gupta class, similar to that on the Horiuzi palm-leaf MS., and on the birch-bark Bower MS. This, indeed, might have been expected from the fact that the material in both cases must have been introduced from India. Their occurrence in Central Asia may be of considerable chronological value. They exhibit the old form of the tridentate *y*, and the old Gupta form of *m*. The superscript *r* is formed on the top line of writing, instead of below it. The paper MSS. uniformly present the Central Asian form of Nagari, as shown in the Weber MSS., though with considerable varieties. A few fragments, indeed, resemble several leaves of the Weber MSS. so strikingly as to suggest that they may even be missing parts of the same document. The writing, however, that remains on the fragments is too defective to permit of any certain conclusion. A facsimile of selected specimens is being prepared by Col. Waterhouse, of the Survey of India, which will be published as a plate in an early number of the *Journal* of the Bengal Asiatic Society, with additional information by Dr. Hoernle.

BUDDHAGHOSHA'S Visuddhimagga, or "Path of Purity," will soon be accessible to Pâli scholars and students of Buddhism in general. The book was written in the first half of the fifth century A.D.; and there is a commentary by Dhammapâla, the Paramattha Mañjûsha, and a Sinhalese translation by Parakkama Bâhu, a king who reigned in Ceylon about 1300 A.D. The Pâli text of the Visuddhimagga in Sinhalese characters, with the translation by Parakkama Bâhu and a simpler translation by Dharmratne, are being published in Ceylon by Dharmaratne, the translator. The text in Devanagarî characters forms part of the publications of the Buddhist Text Society of Calcutta. The Pâli text in Roman characters has been promised by Mr. H. C. Warren, of Cambridge, U.S.A. An English translation of the first part of the Visuddhimagga, by A. E. B., has appeared in *The Buddhist*, and is now to be published separately. Mr. Warren has also promised an English translation of this important work, which embraces the main teachings of the entire Tripiṭaka.

MR. EDGAR THURSTON, superintendent of the Madras Museum, has begun an anthropological survey of the races, castes, and tribes which inhabit Southern India. During a prolonged tour last year, he visited the Nilgiris, the Wynaad, and Calicut. Anthropometric observations were made, and also an inquiry into their manners and customs. Specimens of jewellery, clothing, domestic utensils, musical instruments, &c., were acquired for the ethnological department of the Museum, which is at present in a very rudimentary condition. In the neighbourhood of Madras, anthropometric observations have also been made of the local Brahmans, the trading castes, and the Pariyas. In accordance with Mr. Thurston's excellent practice, the results will be published from time to time in special Bulletins. One of these, dealing with the Todas and Kotas of the Nilgiris, and illustrated with photographs, is now just ready for issue. The annual report of the Museum for 1894-95 shows that steady progress has been made in the task of making the several collections more attractive and more instructive. For example, eight or nine species of live snakes were selected for exhibition; and also nests of birds with portions of the original tree. Again, collections were made to illustrate the various uses to which the different parts of the palmyra palm, coconut, and bamboo are applied. The total number of visitors during the year were 368,282, of whom no less than 160,073 were women or girls. Of those who were able to write their names, 6634 wrote in English, 38,865 in Tamil, 13,803 in Telugu, 5812 in Hindustani, 1121 in Canarese, and 874 in Malayalam.

MR. T. FISHER UNWIN will publish next week a novel by the late Babu Bankim Chandra Chatterjee, entitled *Krishna Kanta's Will*. It has been translated by Mrs. J. B. Knight, and will have an introduction by the Bengali scholar, Mr. Blumhardt.

THE September number of the *Library* (Simpkin, Marshall & Co.) contains an article on the Government Oriental Library in Ceylon, contributed by the librarian, Mr. Gerard A. Joseph. The total number of palm-leaf MSS. is given as 260, of which 54 are historical. There is a curious account of the articles buried in a temple, including a number of sacred MSS. written on gold and silver plates.

SCIENCE NOTES.

THE Prince of Wales has consented to become honorary president of the committee that is being formed to organise a memorial to the late Thomas Huxley. The secretaries of the provisional committee are Prof. Michael Foster, Prof. E. Ray Lankester, and Mr. G. B. Howes.

FOLLOWING quickly after the retirement of Mr. Carruthers, it is announced that Dr. Albert Günther has resigned the keepership of zoology at the Natural History Museum, Cromwell-road, which he has held for the last thirty years.

PROF. E. A. SCHÄFER, of University College, has been elected general secretary to the British Association, in succession to Sir Douglas

Galton, who now resigns that office after a tenure of twenty-four years.

It is understood that the general committee of the British Association will accept the invitation to hold the meeting for 1897 at Toronto.

The several medical schools in London and the provinces will re-open, as usual, in the first week of October. At Westminster Hospital the prizes will be distributed by Viscount Peel, and at St. Thomas's by Sir Edwin Arnold. At Liverpool an inaugural address will be given by Mr. Jonathan Hutchinson, and at Sheffield by Prof. Victor Horsley.

The Melbourne correspondent of the *Times* telegraphs that the complete skeleton of a moa has been discovered in a cave in New Zealand.

REPORTS OF SOCIETIES.

Anglo-Russian Literary Society.—(*Imperial Institute, Tuesday, Sept.* 3.)

E. A. Cazalet, Esq., president, in the chair.—Mr. W. Probyn-Nevins read a paper entitled "Why Englishmen misunderstand Russia." The lecturer dwelt on the importance of influencing misguided public opinion in England through the leaders of men, because thought filtrates from above to below, and never from below upwards. It will be found in nine cases out of ten that the stock-in-trade of the English Russian-hater is due to two fallacies: (1) That the Russians are bent on absorbing India and as much of Europe as they can, and that they are perfectly unreliable as friends. (2) That they are sunk in a low superstitious form of Christianity differing only in degree from the paganism of the days of old. To take the religious question first; for English Nonconformists are a powerful body in this country, and they are opposed to Russia strongly on religious grounds, whereas Anglicanism regards the Orthodox Church in a friendly manner, and High Anglicanism desires religious union with the Eastern Church. A common creed causes a fraternity of feeling. The fratricidal wars of religion in Germany between Protestants and Catholics are a proof that for a country to be divided in religious matters is to weaken her political and military strength. In England Nonconformists have till quite recently been strictly attached to one political party, bent on the severance of Church and State. They use the word "persecution," and believe the rulers of Russia and the Orthodox authorities are religiously tyrannical, when in truth they are only politically exercising patriotic wisdom. The Nihilists aid Russian Nonconformists, while they reserve their bitter animosity for the Orthodox Church. With respect to the Russian people, it is absurd to say they are "superstitious" if by the term is meant that there is no real religious life and belief in Orthodox Russia. Each country in Europe has either officially or practically some name given it by the world as regards religion or life. France is "The eldest daughter of the Church" and also "La Belle France": both feminine appelatives, be it observed. England was, in the good old times, "Merry England." What name is given to Russia? What but "Holy Russia?" The mission of Russia is only partly understood by Englishmen. She has a mundane ideal which she will strive to attain, but she also has the mission of spreading the Christian faith while absorbing countries, which she has invariably brought from chaos into order and comparative civilisation. English Nonconformity will never spread Christianity in Asia. Russia can do so. Even if Russian Orthodox belief be as childish as some Englishmen insist, still even so, is not, from their point of view, an imperfect state of Christianity better than Asiatic paganism, or naturalism, or nature-worship in one of its many forms? Now let us consider why Englishmen misunderstand Russia as regards their dread of the absorption of India and the supposed unreliability of her friendship. We do not sufficiently realise that similarity of creed produces fraternity of feeling. We have on the Continent no brothers in religious faith save the very nominal Protestants of Pomerania, while Russians belong to a great Eastern Church, and Servia, Greece, and other adjoining countries or provinces are knit up with Russia by one of the strongest ties which unite human beings—identity or similarity of religious belief. Russia is not a wantonly aggressive power, but she feels her strength. The invasion of India bugbear still exercises a very appreciable influence on English opinion. Let Englishmen act towards Russia in the same manner as we would wish her to act towards us, and we should have no cause to dislike her because we thought she is playing a double game. The strong political colour given to the receptions of Shahs and Shahzadas is scarcely wise. Besides, if Russia wished to reach India, it would be by sea and not by land—by the Persian Gulf, not by way of Turkestan. An Anglo-Russian Euphrates valley railway would be the nucleus of a vast Anglo-Russian commercial alliance. In a spirit of fairness, we should give credit to Russia for what she has done when she joined hand in hand with England to crush an adventurer who sought to bring all Europe under his feet. Russia, in old time, had her civilisation, her Christianity, and her Magna Charta in the Code of Jaroslav. But a horde of semi-barbarous Tartars, the Turkish race, over-ran the smaller Russia which then existed, and for many a century threw back the progress of civilisation. The struggle of the Russian people against this barbaric horde is worthy of the greatest admiration. Again, it is popularly supposed that Poland has always been tyrannised over by Russia; but Poland in past times was a greater power than Russia, and invaded Russia over and over again. Even so recently as the invasion of Russia by Napoleon I., which ended with the retreat from Moscow, 60,000 Polish troops fought against Russia; and once again religion comes in, for the Roman Pontiffs played Poland against Russia, because they wanted to make Poland a second Ireland against Russia, which held to the Orthodox faith. Russia, with the sword in one hand and the cross in the other, is the only modern representative of the crusading spirit. Such a spirit is worthy of all admiration by the Nonconformists and Liberal thinkers in England, and certainly should not meet with opposition from those who believe in a strong Church, a strong State, a strong army and navy, and monarchy and order, versus communism and chaos.—A discussion followed, in which Dr. John Pollen, the Rev. Arthur Thompson, and Mr. Brayley-Hodgetts took part. —The president returned the thanks of the Society to the lecturer, whose paper was pregnant with thoughtful and suggestive remarks. Great satisfaction was also expressed at the presence of Dr. John Pollen, a member of the committee, who had come on leave from India. If the Anglo-Russian Society had the power to send a representative to Russia in order to cement more friendly relations between both countries, the president was sure that all the members would join with him in selecting Dr. Pollen for that delicate and honourable mission.

FINE ART.

BIRD AND BEAST IN ANCIENT SYMBOLISM.

Prof. D'Arcy Wentworth Thompson, of Dundee, has reprinted from the *Transactions* of the Royal Society of Edinburgh (London: Williams & Norgate) an illustrated paper on "Bird and Beast in Ancient Symbolism," which forms a sort of illustrative introduction to his Glossary of Greek Birds, recently published by the Clarendon Press. This paper was originally read in June, 1894, and it happens that, at the very same time, there appeared in the *Bulletin de Correspondance Hellénique* a paper by M. Jean Svoronos, in which he similarly attempted to demonstrate the astronomical significance of many ancient coin types. Prof. D'Arcy Thompson, however, carries the argument one stage further; for he undertakes to prove that the associated emblems correspond to the relative positions of the heavenly bodies, in some cases to the configuration of the sky at critical periods of the year, or at the festival seasons of the cities to which the coin belongs.

He begins with the great relief of Cybele in the Hermitage at St. Petersburg, of which an interpretation has been suggested by Miss Jane Harrison, in her book on *The Mythology of Ancient Athens*. Prof. D'Arcy Thompson has little difficulty in proving that the whole is astronomical. On either side of the central figure are annual symbols of the sun; the "temple-server" is Aquarius, the "lap-dog" is Leo—the two tropical or solstitial signs in the epoch immediately preceding that of classical astronomy; while the frieze below represents Leo victorious over Taurus.

Prof. D'Arcy Thompson would explain in the same way the frequent representation of the lion and the bull in combat, where the bull traditionally appears with bent knee—"Atque genu flexo Taurus connititur ingens." He seems to doubt whether these two animals fight in nature; but certainly the lion does sometimes attack the African buffalo. So, too, where either is found alone on coins, the lion is a solar symbol, while the bull is *not* the old trade emblem of the ox.

Turning to the common device of two animals forming a pair of symmetrical but opposed figures, like heraldic supporters, he hazards the ingenious suggestion that this also is astronomical, perhaps representing the complete year, from one constellation to another. In this connexion, he says of the lion-gate at Mycenae:

"That column I take to be the Lion-guarded pillar of the solstice; I fancy it was once crowned with a solar globe; and I furthermore venture to prophesy that the temple gate will be found in some manner oriented to the midsummer sun, as it is the great avenue of our own astronomical temple of Stonehenge."

Next come the Pleiades, which are placed by Aratus on the back of Taurus. Now, in many languages the Pleiades are mixed up with the names or images of birds. In English, we have the old name "hen and chickens"; in French, *poussinière*; in Tamil, *pillalu kodi*; in Hebrew, Succoth Benoth; the Chinese still picture the constellation as a bird. In Greek itself, we have the old belief that πλειάδες was originally πελειάδες; while the first Pleiad is named Halcyon and the second Merope. Hence, the bird figured on the bull's back on the coins of Eretria, &c.; hence (perhaps) the dove of the Argonauts, that flew between the Sym-*plegades* in the passage of the *Bos*-phorus; hence the myth of the halcyon's nest, and "the sea-blue bird of March."

Similarly, the myths of the eagle preying upon the swan and the hare are to be explained by the relations between the constellations Aquila and Cygnus and Lepus. (Our author tells us that the eagle does not prey upon swans; but we have always understood that Landseer's famous painting was taken from nature at Abbotsbury):

"Not far from Aquila stands the constellation Vultur; and Aquila and Vultur are frequently associated together, both by classical writers and by the Arabs, as *aquila* or *vultur cadens* and *volans*, or γὴψ καθήμενος and πετόμενος, *nesr-el-wâki* and *nesr-el-tâïr*, whence our modern names Vega and Altair applied to their two principal stars. These, then, are the two eagles that devour the hare on the famous decadrachm of Agrigentum, and in the great simile of the *Agamemnon*—οἰάνων βασιλεὺς βασιλεῦσι νεῶν. ὃ κελαινὸς, ὅ τ' ἔξοχα ἀργᾶς, . . . βοσκόμενοι λαγίναν."

The numerous numismatic representations of the dolphin (on coins inland as well as maritime, and frequently in combination with other animals) are all explained by the astronomical hypothesis. So, again, with a gem from Asia

Minor representing Draco between the two Bears, precisely as in the *Georgics*, 1244:

"Maximus hic flexu sinuoso elabitur Anguis
Circum perque duas in morem fluminis Arctos,"

where our author points out that the centre of this figure coincides with the north pole in the epoch of classical Greece.

Returning to birds, the owl on the coinage of Athens presents some difficulty. Our author is disposed to regard it as a lunar emblem, Athene being in Homer always nocturnal, and the amphora associated with it being the symbol of Aquarius. He goes on:

"When Athene in the *Iliad* appears in the shape of a swallow, there again the lunar crescent of the swallow's wings is at once suggested to me; and the similitude to the swallow of Ulysses' bow is of the same nature: no twittering swallow's note was ever like to the twang of the great bow, but the bow was bent like the crescent wings of the bird—χελιδόνι εἰκέλη ἥντην."

Here our author incidentally introduces one of his boldest conjectures. Seeking for an explanation of the fact that, in ancient currency, the values of gold and silver stood to one another in the ratio of 13·3 to 1, he asks whether it can only be a coincidence that this ratio is precisely identical with the ratio of the solar year to the lunar month: namely 365 to 27·4. In other words, he suggests that the natural relation of the metal of the sun to the metal of the moon was established and maintained by astrological superstition. Nay, he goes one step further, and suggests that electrum was introduced to form a new standard in simple decimal relation with silver; for if electrum is an alloy of gold and silver in the proportion of 73 to 27, then its value would be to silver as 10 to 1.

Finally, we may quote some passages from the author's conclusions, which have the incidental advantage of exhibiting the power of his literary style:

"And now, to close my story, the conclusion that I wish, in a general way, to draw is, that to understand the solemn and sacred and cherished myths of antiquity, we must seek an interpretation in their ancient source in an ancient heaven. The one science that the civilised races of old loved and understood was astronomy.

"The Herald in the *Agamemnon* was not a solitary watcher of the skies, nor did Wise Men in the East monopolise the adoration of the stars. But generations of Hellenic priests, like their fathers and their brethren in Egypt and Chaldæa, had regarded the strength of Mazzaroth and the bands of Orion and the sweet influences of Pleiades.

"These guardians of an esoteric knowledge divulged their store little by little, in myth and allegory, in the sacred art of sculpture and of poet, and through the mystified lips of the teller of tales and the singer of songs. The traditional belief that Perseus and Boötes, Cepheus and Heracles, were earthly heroes translated to a restful seat in the stellar firmament, is an inversion of the true order of things. The Heroes that were set in the sky had been drawn thence in the beginning. The Gorgon's head was not the creation of a poet's fancy, nor the legend of an antique chronicler, before a place was found for it in the star Algol; but patient study and accurate knowledge of the Demon Star, with its mysterious flashes and its rhythmical wax and wane, preceded the allegorical conception of Medusa's snaky head.

* * * *

"The stellar symbolism that I here advocate is, I maintain, a different thing from the sun-myths, dawn-myths, and so forth, which are now to a large extent deservedly repudiated. We cannot ascribe to the civilised nations of antiquity the puerile conceptions of nature that are congruent with a stage of awakening intelligence and with the crude results of untrained observation. Rather are we dealing with the elaborated gain of ages of scientific knowledge, with the thoughts of a people whose very temples were oriented to particular stars or to critical points in the journey of the sun; whose representations of Art on frieze and pediment, in tragedy and epic, were governed by what would at first appear to be a tyrannical convention; which convention, however, so far from hampering their genius, seems, under the influence of a wholesome restraint, to have moulded their art in more beautiful, more poetic, and more sanctified forms.

"And we may stay for a moment to remember that it is not only Art, but custom also that was fettered by conventionality and sanctified by religion. At Olympia, in the beginning of each leap-year cycle, the noblest youth of Greece raced, round the symbolic pillars, their horses emblematic of the Horses of the Sun; thereby glorifying a God whom they thus ignorantly worshipped. Even so, we read in the Second Book of Kings, how their Phœnician cousins worshipped with like ceremony the same God. And all the while, in the evening and the morning, priests and πρόσπολοι watched, measured, and compared the rising and settings of Suns and Stars, in temples that were astronomical observatories, to the glory of a religion whose mystery was astronomical science.

"This dominant priesthood, whose domain was knowledge, holding the keys of treasured learning, opened the lock with chary hand, and veiled plain speech in fantastic allegory. In such allegory Egyptian priests spoke to Greek travellers who came to them as Dervish pilgrims or Wandelnde Studenten. It was this Sibylline knowledge that an Aeschylus, an Ovid, or a Virgil, master of wizards, here and there half revealed. It is this dragon-guarded treasure of secret wisdom that we may yet seek to interpret, from graven emblem, from symbolic monument, from the orientation of temple walls; from the difficult interpretation of non-Hellenic names, of hero and heroine, of solar god and lunar goddess, of mysterious monster and fabled bird, of celestial river and starry hill—names that were first written in the ancient and learned language of a people wiser and more ancient than the Greeks."

CORRESPONDENCE.

IS EGYPT SO VERY OLD?

Lordon: Sept. 7, 1895.

May I be allowed a brief answer to Prof. Maspero's statement in the Academy of August 31?

He asserts his opinion that there is "*rien de nouveau*" in my letter, from which I gather that the professor is acquainted with some previous successful attempt to reconcile the total of Manetho's scheme with the detailed items thereof, and also with some previous reconciliation of the totals of the Egyptian Chronicle with the data of the Turin Papyrus. No such reconciliations are known to me or to any of the authorities whom I have consulted. He also says that I have endeavoured to reconcile the statements of Manetho with the real truth (*la réalité*) "*coûte que coûte*." On the contrary, I absolutely reject the statements of Manetho unless confirmed from other sources, and base my scheme on the Chronicle, the Turin Papyrus, and the monuments. On the other hand, one great objection to the hypotheses of the advocates of the long chronology (Prof. Maspero included) is that they pin their faith to Manetho's numbers in so many instances. From Manetho alone do they obtain their reckoning for Dynasties I., II., VII., VIII., IX., X., XIII., XIV., XVI., without a vestige of confirmation from any monument whatever; and this list nearly exhausts the Dynasties as to which I differ from them.

In conclusion, I append what I believe to be the scheme from which all the others were derived, and to be the one nearest to the real truth. I do this because my attempted restoration of the Egyptian Chronicle has been mistaken for a scheme of my own. But I cannot, of course, admit any overlapping of Dynasties IV., V., VI.

I have not altered or neglected any known monumental number whatever; but to prove this would far exceed the limits of a letter.

MEMPHITE.	B.C.			DIOSPOLITE.	B.C.
i.	2783	(The Sothic Cycle Year)			
ii.	2532	(i. ii., Mythic Dynasties)			
iii.	2432				
iv.	2379				
v.	2282			xi.	2176
vi.	2092		B.C.		
vii.	1929	xii.	1929	xiii.	1933
viii.	1911				—1580
ix.	1839			HYKSOS.	
x. (xiv.)	1740	xvii.	1732	xv., xvi.	1740
—1555		xviii. 1	1581	xv. ends	1456
		xviii. 2	1556	xvi. ends	1322

F. G. Fleay.

NOTES ON ART AND ARCHAEOLOGY.

Messrs. Cassell & Co. promise *Annals of Westminster Abbey*, written by Mrs. A. Murray Smith (a daughter of Dean Bradley), with illustrations by Mr. H. M. Paget and Mr. W. Hatherell. The Dean will himself contribute an introduction, and Mr. J. P. Micklethwaite a chapter on the Abbey buildings.

Mr. William Heinemann announces for early publication *Antonio Allegri da Correggio*: his life, his friends, and his time, by Dr. Corrado Ricci, director of the gallery at Parma. It will be illustrated with sixteen full-page plates in photogravure, and more than two hundred engravings in the text. A special feature will be accurate reproductions of the frescoes in the two great cupolas at Parma, which have hitherto been known only by untruthful engravings.

Mr. Walter Scott will issue, as the next volume in his "Contemporary Science" series, *Evolution in Art*, illustrated by the life-histories of designs, by Prof. Alfred C. Haddon. The book is composed of four main sections: (1) A study of the decorative art of British New Guinea, as an example of the method of studying the art of a limited district. (2) The materials of which patterns are made, such as the imitation of the structure or technique of textiles and other manufactured objects transferred to wooden objects, pottery, and the like; and the representation of natural objects, whether they be celestial bodies or motives drawn from living beings. The lotus and its wanderings is the chief example drawn from the vegetable world; and illustrations are given of geometrical patterns derived from animal forms; annexed to this is a discussion on the art of the Australians. (3) The reasons for which objects are decorated are classed under the headings of information, art, wealth, and religion. The evolution of the art of conveying information commences with pictographs, and ends with the alphabet, or rather with pictures described by words. Art for art's sake belongs to the domain of aesthetics. The desire for representing power and wealth leads to the transformation of useful objects into useless insignia, and to the evolution of money. The religious element is treated under the headings of sympathetic magic, totemism, religion, religious symbolism and its psychology. (4) The book concludes with a formulation of the biological method of studying decorative art; and it is shown that patterns and designs have many analogies with living organisms: they have a definite life-history, fall into senile decay, and their evolution is largely undirected. The causes affecting the geographical distribution of animals and designs are compared, and finally hints are given to beginners.

Lady Weston, of Clifton Down, Bristol, has presented to the National Gallery a picture by

William J. Müller representing a "Street in Cairo," being one of a collection of Müller's pictures formed by the late Sir Joseph Weston, M.P. The picture is hung in Room XX.

The twenty-first annual exhibition of the Sheffield Society of Artists, in the Cutlers' Hall, was opened last week with an address by Mr. Archibald Stuart Wortley, president of the Society of Portrait Painters. Among the pictures lent for exhibition are the portrait of Walter Crane by Mr. G. F. Watts, and "The Girlhood of St. Teresa" by Sir J. E. Millais.

The jury of the art exhibition at Venice, of which Mr. W. M. Rossetti is president, has awarded a prize of 2500 francs to Mr. J. M. Whistler.

We quote the following from the New York *Nation*:

"The Society of Iconophiles of New York, an inner ring of the Grolier Club, has progressed so far as to issue Publications Nos. 1-4, of each of which only 101 impressions have been taken and the plate destroyed. The subjects chosen for illustration are 'St. Paul's Chapel,' 'The Chancel of St. Paul's Chapel,' 'Fraunce's Tavern,' and the 'Roger Morris House'; and the plates from the burin of Mr. E. D. French make charming prints illustrative of old New York. Each is issued in a wrapper on which are given brief historical notes concerning the subject of the plates. But these are hardly up to the quality of the engraving; for it is stated of St. Paul's that, 'in 1774, Alexander Hamilton, then but seventeen years old, delivered a speech against the Stamp Act in the Chapel,' though the only speech we know of Hamilton's making at that epoch was 'in the fields,' eight years after the Stamp Act was repealed; and, further, that 'Dr. O'Meara,' Lord Howe's military chaplain, preached a sermon in this church, though O'Beirne was the man. As the wrapper will in most cases be discarded, these blemishes detract in no sense from the value of the plates."

MUSIC.

MUSICAL PUBLICATIONS.

"Richard Wagner's Prose Works." Translated by William Ashton Ellis. Vol. III. *The Theatre.* (Kegan Paul & Co.)

The theatre—the title of this volume—was the world in which Wagner lived, moved, and had his being. He was fond of discussing matters social, political, and religious; but a reformed theatre and a reformed art occupied his chief attention, and led to the series of music-dramas which have made his name famous. Wagner seemed never to tire of expressing his views, by letter, article, or pamphlet: his perseverance and earnestness must be acknowledged even by those who differ most from him in opinion,

Readers who have not specially studied the history of the times, and who cannot, therefore, properly appreciate the difficulties against which Wagner had to contend, will fail to understand why he was so persistent, so agressive, so bitter. For the attitude shown towards him is now so respectful, even by those who do not accept his art-theories; his early operas enjoy favour which may be truly described as popular; and composers of the present day, even the greatest, seem proud to acknowledge his influence.

But while Wagner lived, or, at any rate, until he was long past the meridian of life, he had to deal with a public which, owing to the warped and crooked style of entertainment put before them, were incapable of appreciating him. Musicians, too, constantly misunderstood him. He was accused of holding in contempt the great musicians, and of carrying on a war against melody. The Capellmeister of German theatres—the man through whom his works had to be conveyed to the public, and who, therefore, ought to have understood their meaning and aim—troubled himself solely about the playing of the orchestra, and knew nothing about the stage action until the evening of performance, when, as Wagner remarks, "glancing up from his score to help the singers over a stile, it suddenly flashes across him like a stroke of lightning." Moreover, with very few exceptions, the press, which ought to have instructed the public and discussed the master's theories and dramas with impartiality, assailed him with ridicule, not reasoning; with contempt, and not that consideration of which time has shown us that he was well worthy.

Among the contents of this third volume we find the famous article "Judaism in Music," originally published in 1850 in the *Neue Zeitschrift für Musik*. The Jewish nature was repugnant to Wagner—at least at the time when he wrote this article. The kind friends he afterwards found among the Jews, and the deaths of the two most notable Semitic composers, Mendelssohn and Meyerbeer, must have somewhat softened his animosity. This article is short, and well worth reading. It shows us what a bad thing is prejudice. But it also shows us how much more thoroughly Wagner understood Mendelssohn than the latter did Wagner. The anti-Mendelssohn craze is strong among the so-called Wagnerites. Let us give one or two brief quotations from this article to show the difference between the criticism of a master and that of his followers. Wagner spoke of Mendelssohn as a musician "whom nature had endowed with specific musical gifts as very few before him." He refers to his "finest and most varied culture," and then, passing from the artist to the man himself, of "his highest and tenderest sense of honour." In criticising him as a composer, he shows what Mendelssohn possessed: the arousing of phantasy through the presentment, stringing together, and entanglement of the most elegant, the smoothest, and most polished figures; and also what he lacked: the power of giving to his figures the deep and stalwart feeling of the human heart. In other words, Wagner said that Mendelssohn was objective rather than subjective in his music; and, making allowance for a little exaggeration—for all men of strong feeling are prone to this weakness—this represents the opinion of all moderate musicians.

"Tannhäuser" has lately achieved signal success at the Paris Opera House. The letter published in the *Deutsche Allgemeine Zeitung* shortly after the production of the work in that city in 1861 presents a picture striking in its contrast. After a fiasco such as never before, perhaps, happened to any composer, Wagner sat down and wrote an account of the three days' warfare, remarkable for its discrimination between the Parisian public and the Jockey Club and its leaders, also for the coolness which it exhibits in the very moment of defeat. Wagner had confidence in himself and in his mission. On the last page of this article we read:

"Should the wish of earnest friends of my art be fulfilled; should a project, seriously entertained of late by people who know their business, and aiming at nothing less than the speedy foundation of a new opera-house for the realisement of reforms which I have mooted here, as well as elsewhere—should this be carried out, then perhaps you may hear from Paris itself yet once again of 'Tannhäuser.'"

The wish of friends *was* fulfilled; the project *was* carried out; and, after the lapse of only one generation, "Tannhäuser" has been again produced in the French capital, but no longer to the accompaniment of the "whistles and flageolets" of the Jockey Club.

The essay entitled "Zukunftsmusik" ("Music of the Future"), one of Wagner's clearest expositions of his art-theories, was addressed in letter form to M. Villot, Conservator of the Picture Museums at the Louvre. Weber, in a letter to the opera-going public of Dresden nearly a half-century before, had given, as it were, the text of Wagner's introductory remarks on the influence of Italy and France in matters operatic as alien to the character of the German nation. Weber, by the way, had the same interests at heart as Wagner; but the latter, both in mind and body, was stronger than the former, and, therefore, better fitted to fight against the many obstacles which beset the path of a reformer.

It is impossible within the brief space of a review to comment on all that is worthy of notice in this volume. Wagner is terribly long-winded at times, yet there is something to be learnt from him even in his least attractive moments.

One word before closing, concerning the "Translator's Preface." The task which Mr. W. A. Ellis has set himself of translating all Wagner's writings is, indeed, Herculean; and in any notice of the master in England he should not be forgotten. His work still shows the same care, the same anxiety to express the exact meaning of the original; and sometimes, as more than one foot-note shows, this is by no means easy. Mr. Ellis refers to ten replies in German to the essay, "Judaism in Music," only two of which he describes "as moderate." He also mentions a pamphlet by Dr. Puschmann, which, probably, has not escaped the notice of Nordau, to prove that Wagner was mad. Of this third volume, embracing the period from 1851 to 1863, the translator justly remarks that "it represents a very important epoch in Richard Wagner's life." There is a useful summary of the contents, and a very full index.

J. S. Shedlock.

MUSIC NOTES.

Under the presidency of the Grand Duchess Alexandra, the Imperial Musical Society of St. Petersburg have opened a subscription throughout the Empire for an Anton Rubenstein Fund. The money will be devoted partly to the establishment of scholarships for promising young musicians, to be held either at Russian or foreign Conservatoires. It is likewise proposed to erect a statue to the deceased pianist in the central hall of the new Conservatoire now in course of construction at St. Petersburg.

The annual series of Saturday Concerts at the Crystal Palace will commence on October 12. There will be, as usual, ten before and ten after Christmas. The fortieth anniversary of the institution of these concerts will be celebrated on October 19 with a programme of works by British composers, which will include a new Symphony, "Streben, Sehnen, Erfüllen, Leben," by Mr. Walford Davies. Tschaikowsky's Fourth Symphony in F minor will be performed here for the first time on November 16. The 125th anniversary of Beethoven's birth will be duly commemorated on December 14; the programme will include the Slow Movement from the First Symphony. It would be wise to modify the programme, and either omit this movement or give the whole work. The "Prometheus" Overture surely suffices as representative of the composer's earliest or so-called first style.

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